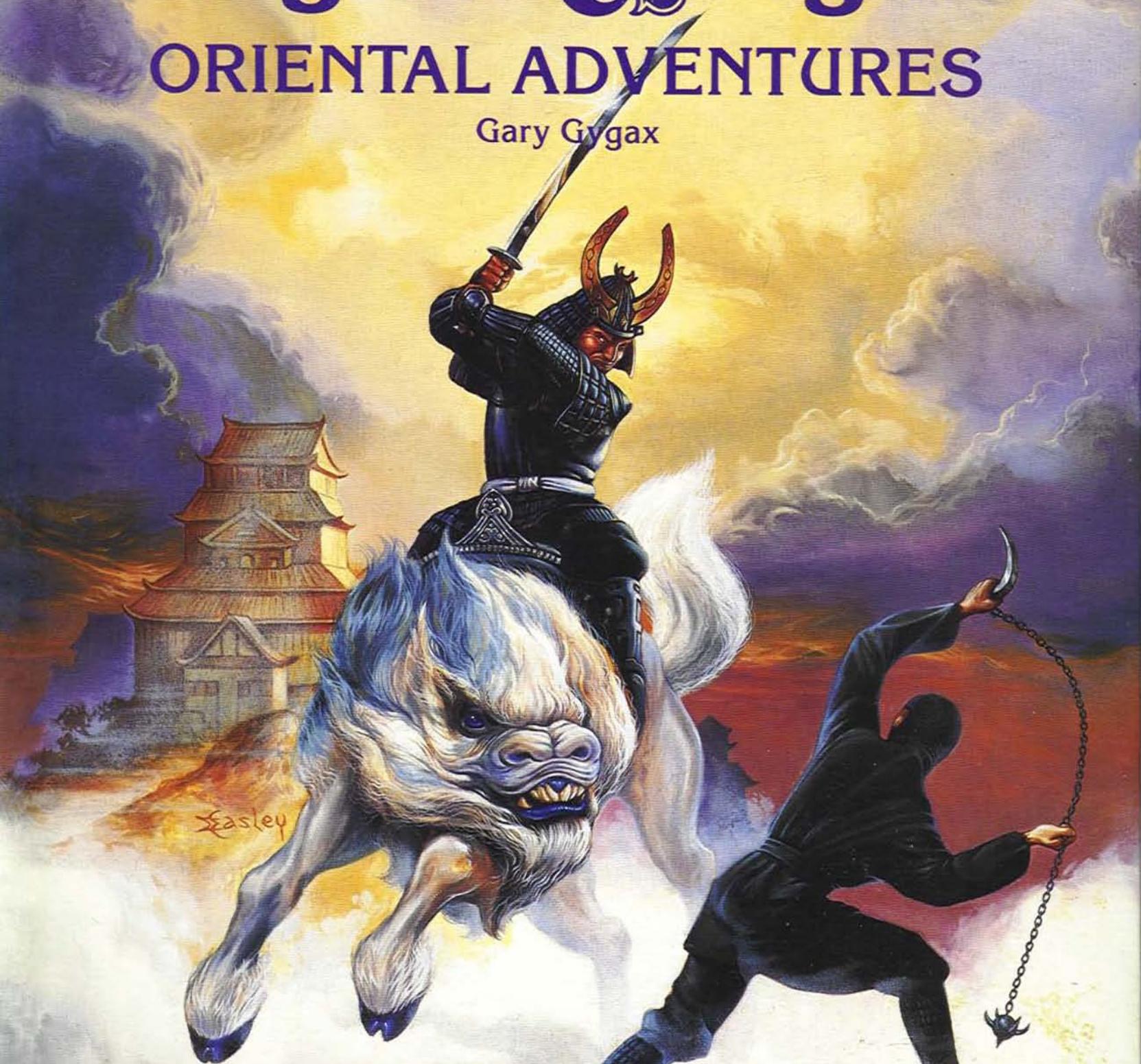


Official **Advanced
Dungeons & Dragons®**

ORIENTAL ADVENTURES

Gary Gygax



Seasley

This fascinating sourcebook contains all-new information for players and Dungeon Masters, ages 10 and up.



All the necessary information to add Oriental Adventures to your AD&D® campaign, for beginning to advanced players.

ORIENTAL ADVENTURES

Gary Gygax

with David Cook and Francois Marcela-Froideval



The rulebook for AD&D® game adventures in the mystical world of the Orient!

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Special Thanks to

Whenever a project of this size is put together, there are many people who give their time and extra effort to see it through. This is particularly true for *Oriental Adventures*, as there was much assembling and doublechecking of the fine details of rules and culture. No doubt there are some who have been left off this list, but they deserve every praise nonetheless.

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So to these people and everyone who may have been missed...

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Preface

The ADVANCED DUNGEONS & DRAGONS® game system has grown slowly. From its original roots in the "Fantasy Supplement" to CHAINMAIL Medieval Miniatures Rules, the AD&D® game grew to encompass a growing, changing, expanding fantasy multiverse. Other planes of existence than our own are dealt with, albeit rather cursorily. New classes of adventurer have been added, along with magic, monsters, and much else. Despite the growth and change, a whole segment of historically based material has been neglected.

CHAINMAIL dealt principally with European and Near Eastern history, and the same is true of the fantasy elements included in the work. When the DUNGEONS & DRAGONS® game system was envisioned and created, it relied very heavily upon the former work, medieval European history, and mythos and myth most commonly available to its authors. Thus, D&D® gaming followed CHAINMAIL, and AD&D gaming followed after the D&D game. In its early development, the D&D game was supplemented by various booklets, and in one of these the monk, inspired by Brian Blume and the book series called *The Destroyer*, was appended to the characters playable. So too was this cobbled-together martial arts specialist placed into the AD&D game system, even as it was being removed from the D&D game. In my opinion, the point certainly went to the DUNGEONS & DRAGONS game players!

What's this? Is the creator of this whole system about to state that Oriental character-types are unsuitable adventurers? Never! The fact of the matter is that the admixture of Occident and Orient was an unsuitable combination. The games stressed a European historical base and mythology. Even though the AD&D game monster roster ranges far afield, it is still of basically European flavor. The whole of these game systems are Occidental in approach, not Oriental—at least not in the sense of what is known as the Far East: China, Korea, Japan, and Mongolia.

The year 1980 had not arrived when I began thinking about a version of the AD&D game that would feature Oriental campaigns and characters. Good intentions aside, it has taken this long to achieve the desired goal, and enlisted the talents of both David "Zeb" Cook and Francois Marcela-Froideval in order to arrive as early as 1985. Because the game system has changed over the intervening years, the exact nature of the approach taken herein differs from that which was originally envisioned. I am convinced that the alteration is for the better, and as you partake of the information herein, and put it into play, I am as certain you will concur. *Oriental Adventures* is a completely new resource for the AD&D game system. As you develop your *Oriental Adventures* campaign, it is recommended that you remove the monk character class from the European-type campaigns. Why? Because what is found herein is superior and in the proper surroundings as well!

Oriental Adventures covers the classes of adventurers, weapons, armor, spells, magic, and even the special monsters that make the legend and myth of the Far East so rich and varied. Now it is possible to place the monk, for example, in the proper setting, a place where he will encounter samurai and sohei, combat spirit creatures, deal with bushi and wu jen. Of course, schools of fighting are covered. So are the differences in weapons between China, Japan, and so on. Culture is also stressed. Honor, dignity, training in social graces and ceremonies are as important to adventurers in this milieu as are experience points and magical treasure. Think about that for a moment.

In fact, this new book is aimed at providing players and Dungeon Masters with the material they need to develop the "other half" of their fantasy world, the Oriental portion. Once this has been accomplished, it will be possible for adventurers to roam the whole world, those from the Occident marveling over the mysteries of the East, while brave characters from the Orient journey to the West to learn about the strange and incredible lore which that land holds. Similarities will certainly serve to highlight the vast differences.

The purpose of *Oriental Adventures* is to bring a new facet to the overall game. It offers what is essentially a whole new world for development of different AD&D game campaigns. The mechanics and rules are basically the same. How could they be different? We are all humans. The professions are fairly similar, but different enough to be exotic. One the exotic becomes mundane, the time has arrived for cross-cultural adventuring. This single volume brings you not only the world of the Far East, but also the meeting of East and West when the fullness of time warrants such contact.

Oriental Adventures is a landmark work in the game system. It brings not only new information; this book adds a whole new world. As such, this is a wonderful event that brings enthusiasts the best of two worlds...literally. So with the broad concepts behind the volume understood, it is high time to stop wasting time upon a Foreword. Sit down, put your feet up, and prepare to enjoy yourself thoroughly as you read all the new material, and note the similarities too, in *Oriental Adventures*, the latest addition to the AD&D game system. One more thing: Don't spend too much time merely reading. The best part of this work is the play, so play and enjoy!



Gary Gygax
September, 1985

Introductions

It is with great pleasure that I write this.

For one thing, I finally have the chance to introduce new readers and gamers to a long-time fascination of mine—the Orient. The Orient is rich in variety and diversification. Though there are similarities among its many lands, each land has its own unique outlook and style. This is part of what makes the Orient mysterious and exciting—the exploration and discovery of entirely different cultures. Thus, the *Oriental Adventures* book is broad in scope—it does not restrict itself to a single country or time period. Presented here is material drawn from Japan, China, Korea, Mongolia, Southeast Asia, and the Philippines. The historical periods that provide inspiration are equally broad—Heian, Kamakura, Sengoku, and Tokugawa Japan; Han, T'ang, Sung, and Ming China; ancient Korea; even the Mongol invasions.

The second pleasure in writing this comes from the reading I had to do to prepare. The *Oriental Adventures* project spurred me to read materials I would otherwise never have seen. Some of it was thrilling and some not. The variety of topics was huge—legends, folktales, literary epics, genealogical histories, philosophy, religion, poetry, architecture, land management, government, history, martial arts, sociology, anthropology, military affairs, economics, and fiction. The bulk of this material deals with Japan, with China a close second. This is not due to any oversight. Most of the material available deals with Japan, through the choice of various writers. From the standpoint of gaming, Japan's history and culture provides greater opportunities for adventure and advancement. Although often seen as a rigid society, Japan has had several periods of tumultuous upheaval where a person of any rank could make his name—the Sengoku period or the collapse of the Heian government being only two. Of course, anyone who looks carefully at China will find the same occurred there. However, fewer people cared to write about it.

Thirdly, it is a great pleasure to write this because I get to rip into a new

challenge. In preparing *Oriental Adventures*, there were many goals to meet. Foremost of these was the interesting but conflicting demands of historical accuracy and fantastic imagination. There is very little point in doing a book about Oriental culture if the material is not accurate. But accuracy can often be unplayable or just unacceptable. Accuracy here would mean stricter class structures, less chance for player advancement and less adventure. It would mean more fiddly rules for little details that would get in the way of play. And rules that might apply to a Japanese culture would certainly be incorrect in a strict Chinese culture! Furthermore, the world presented had to be what people think the Orient is, not necessarily what it actually is. Thus, reference works and sources of ideas went beyond books and included popular Japanese movies about samurai and ninja, the whole family of Hong Kong kung-fu movies, comics, and even those endearing monster epics of giant reptiles and funny dinosaurs.

Fourthly, the *Oriental Adventures* book allowed me to create the framework of a new world—Kara-Tur. Throughout these pages are references to the lands of Kara-Tur—Shou Lung, T'i Lung, Kozakura, and more. Each is broadly modeled after a specific land and era in the Far East, allowing a huge diversity in the styles of play. As further products are released for the *Oriental Adventures* rules, there will be expansions and additional detail on the fictional continent of Kara-Tur. Of course, creating a new continent in your own campaign (and having your players discover it) is an equally lively and exciting approach.

Finally, it gives me a great deal of pleasure to write this Introduction for a personal reason—this is the last part of the book to be written. With these closing words, I have finished an exciting, challenging, and sometimes nerve-wracking project. Take it and discover the lands of mystery contained inside.

Wahoo!



David "Zeb" Cook
September 17, 1985

Dungeon Masters and players: prepare yourselves to enter a whole new world—the world of *Oriental Adventures*! The material in this book will enable you to play the AD&D® game as you've never played it before.

In the lands of *Oriental Adventures*, characters are not judged solely on their prowess with sword and spell. Oriental characters' social skills and personal honor are just as important as their combat abilities. When was the last time politeness and proper manners really mattered in your campaign? How can characters associate with nobility if they know nothing of courts or court etiquette? How many AD&D characters worry about how their actions reflect upon their families and comrades? These and many other intricacies of social interactions and responsibilities are brought to light in this volume.

Don't get the idea that *Oriental Adventures* characters don't fight. Pages and pages of Oriental weapons and armor are described and illustrated here. From the favored weapons of the ninja to thin pieces of cloth that actually stop arrows, the arms and defenses of the Orient are yours in the lands of Kara-Tur. Have a favorite monster from Japanese films? Find it under Gargantua in the Monsters section! Want to learn a martial arts style or create a new style? You can do it in the new worlds opened up to you in *Oriental Adventures*!

Don't anyone tell Zeb, but he didn't write the last part of this book. This is the last part of *Oriental Adventures* to be put to paper. Steve Winter, the shogun of TSR editors, set off on his honeymoon (through the Orient, coincidentally enough) midway through this project and he passed the editorial katana on to me. A lot of late nights and deadline crunches later, I'm now able to breathe a sigh of relief.

Things are winding to a close as I write this. Most of the book is with the printer. My pals in Graphic Arts Services no longer scream and run away when I approach. Gasping noises from Jon Pickens's office indicate that he is finally surfacing for air after proofreading these pages for weeks. I no longer assume that the light at the end of the tunnel is just the headlamp of yet another oncoming train.

I'm happy that my job is done, but I'm happier still that you'll soon be enjoying the grand vistas opened to you by *Oriental Adventures*. Now that my task is ended, yours may begin. So strap on your o-yoroi, loosen your katana and wakizashi in their sheaths, and go out there and win one for the daimyo!



Mike Breault
October 2, 1985

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CREATING THE PLAYER CHARACTER

Each and every character in the AD&D® Oriental Adventures game has seven abilities: Strength, Dexterity, Constitution, Intelligence, Wisdom, Charisma, and Comeliness. Each ability has a score ranging from 3 to 18. The characters portrayed by the players (called Player Characters) are special in that each is above average in some way, giving them special potential. Most characters must have exceptional scores (15 or higher) in at least two abilities just to survive the rigors of an adventuring life.

As players in an Oriental AD&D® game will be playing the same character over many game sessions, it is important to let each player create a suitable character of the race and profession he desires. Even an average character has a short life expectancy in the treacherous regions of Kara-Tur. This discourages new players, as does having to make do with some character of a class or race the player can't or doesn't want to identify with. Character generation, then, is a serious matter.

The first six ability scores are determined randomly by rolling dice (Comeliness is discussed later). In order to give player characters (PCs) the edge they need to rise above the mundane, these dice rolls are weighted to give better-than-average results. Four alternatives for generating player characters are offered here; it is recommended that one of the following methods be used.

Method I: Roll 4d6, discarding the lowest die and totaling the remaining three. Do this six times, then assign the six numbers to the character's abilities however desired.

Method II: Roll 3d6 twelve times. Retain any six scores, assigning them to the character's abilities as desired.

Method III: Roll 3d6 six times. Assign any one of the results to the character's Strength. Do the same thing for Dexterity, Constitution, Intelligence, Wisdom, and Charisma, in that order.

Method IV: Roll 3d6 six times, assigning the results in order to Strength, Dexterity, Constitution, Intelligence, Wisdom, and Charisma. Do this 12 times to create 12 characters, then choose whichever character is preferred.

Non-Player Characters

The DM should purposefully set the ability scores of important NPCs, particularly those of high level and power. (High-level NPCs should have correspondingly high ability scores; how else could they have survived to rise so high?)

Determine the ability scores of other non-player characters as follows:

For run-of-the-mill characters, roll 3d6 for each ability. For more average scores, count any 1 as 3 and any 6 as 4.

For special characters (including henchmen), roll 3d6 for each ability (allowing the full range from 3 to 18) except the ability or abilities germane to his profession. For these abilities, either use one of the four methods for generating PC ability scores or roll 3d6 and add 1 to each die that rolls a 5 or less.

The Effect of Wishes on Ability Scores

It is common for players to use *wishes* (or *alter reality* spells found on scrolls) to raise their ability scores in important or weak abilities. This is a legitimate use for a *wish*, and should be allowed. At some point, however, it must become very difficult to raise an ability score, or the campaign will be overrun by characters with grossly inflated abilities. To prevent this, try the following guideline: a *wish* or *alter reality* spell will raise an ability score of 3-15 by one point. The same spells will raise an ability score of 16 or above by only one-tenth of a point. Thus, a single *wish* or *alter reality* spell will raise a score of 16 to 16.1. Nine more *wishes* are needed to reach 17. This doesn't mean that magical books or devices can't raise scores of 16 or better a full point; the prohibition is only on *wishes* and *alter reality* spells.

CHARACTER ABILITIES

Each of the seven abilities has an application in the Oriental AD&D® game. The abilities, the effects of the ability scores, and their application in the game are detailed in the following sections.

Strength

Strength measures a character's muscle, endurance, and stamina. This ability is the forte of bushi and samurai, for they must be physically powerful in order to wear armor and wield heavy weapons. Therefore, Strength is the most important ability ("prime requisite") of bushi and one of the prime requisites of samurai. Any bushi with a Strength of 15 or more gains a bonus of 10% of earned experience (explained later).

Furthermore, samurai, kensai, barbarians, and bushi with a Strength score of 18 are entitled to roll percentile dice to generate a number between 1 and 100 to determine *exceptional Strength*; exceptional Strength improves the character's chance to hit an enemy, increases the damage he causes with each hit, and increases the weight the character is able to carry without a penalty for encumbrance. It also increases the character's ability to force open doors and similar portals.

To relate this ability to reality, assume that a character with a Strength score of 3 can lift a maximum of 30 pounds above his head in a military press, while a character with a Strength score of 18 can press 180 pounds or his own body weight, whichever is greater. No human or humanoid creature with normal Strength, however, can lift more than twice its own body weight over its head.

A human with Strength 18 and an additional percentile dice roll can lift one additional pound for every percentage point from 1 to 50, four pounds for every percentage point from 51 to 90, and eight pounds for each percentage point from 91 to 100. Thus, a person with Strength 18/00 can lift 470 pounds.

Table 1: STRENGTH

Ability Score	General Information
3	Minimum Strength for wu jen
4	
5	
6	Minimum Strength for spirit folk
7	
8	Minimum Strength for korobokuru
9	Minimum Strength for shukenja & bushi
10	
11	
12	Minimum Strength for hengeyokai & kensai
13	Minimum Strength for samurai & sohei
14	
15	Minimum Strength for barbarian & monk
16	
17	
18	Maximum Strength for shukenja, monk, wu jen, & yakuza
18/01-50	
18/51-75	
18/76-90	
18/91-99	
18/00	Maximum Strength for human
19	Maximum Strength for korobokuru

CHARACTER ABILITIES (DEXTERITY)

Table 2: STRENGTH ADJUSTMENTS

Ability Score	Hit Probability	Damage Adjustment	Weight Allowance	Open Doors	Bend Bars/Lift Gates
3	-3	-1	0	1	0%
4-5	-2	-1	100	1	0%
6-7	-1	none	200	1	0%
8-9	normal	none	350	1-2	1%
10-11	normal	none	350	1-2	2%
12-13	normal	none	450	1-2	4%
14-15	normal	none	550	1-2	7%
16	normal	+ 1	700	1-3	10%
17	+ 1	+ 1	850	1-3	13%
18	+ 1	+ 2	1,100	1-3	16%
18/01-50	+ 1	+ 3	1,350	1-3	20%
18/51-75	+ 2	+ 3	1,600	1-4	25%
18/76-90	+ 2	+ 4	1,850	1-4	30%
18/91-99	+ 2	+ 5	2,350	1-4 (1)	35%
18/00	+ 3	+ 6	3,350	1-5 (2)	40%
19	+ 3	+ 7	4,850	7 in 8 (3)	50%

The categories and entries in Tables 1 and 2 are explained in the following sections.

Hit Probability adjustments are added to or subtracted from the number rolled on 1d20 during melee. A bonus makes the opponent easier to hit; a subtraction makes him harder to hit. (Complete combat tables appear in the section titled Combat.)

Damage Adjustment also applies to melee. The listed number is added to or subtracted from the dice rolled to determine how much damage is caused by an attack (a successful to hit roll can never cause less than 1 point of damage). For example, a wakizashi normally causes 1d6 points of damage. An attacker with a Strength score of 17 causes one extra point of damage, for a range of 2-7.

Weight Allowance is the weight a character can carry without being encumbered. These weights are expressed in terms of coins: 10 coins weigh 1 lb. A human carrying up to the listed weight can move 12" per round. Each additional 350 coins (35 lbs.) slows the character by 25 percent (3" per round for a human).

Open Doors indicates the character's chance to force open a heavy or stuck door. When a character tries to force a door open, roll 1d6. If the result is in the indicated range, the door opens. A character can keep trying to open a door until it finally opens, but each attempt takes time (exactly how much is up to the DM) and makes quite a lot of noise.

Numbers in parentheses are the character's chance to open a locked, barred, or magically held door, but only one attempt per door can ever be made. If it fails, no further attempts by that character can succeed.

Bend Bars/Lift Gates states the character's percentage chance to bend normal, soft iron bars or lift a vertical gate (portcullis). When the character makes the attempt, roll percentile dice. If the number rolled is less than or equal to the listed number, the character bends the bars or lifts the gate. If the attempt fails, the character can never succeed at that task. A character can, however, try to bend the bars on a gate that he couldn't lift, and vice versa.

Dexterity

Dexterity encompasses several physical attributes including hand-eye coordination, agility, reaction speed, reflexes, and balance. Dexterity affects how quickly a character reacts to a threat or surprise, his accuracy with thrown weapons and bows, and his ability to dodge an enemy's blows. It is the prime requisite of ninja, and affects their professional skills. Ninja with a Dexterity score of 16 or higher gain a bonus of 10% on earned experience.

Reaction/Attacking Adjustment is a modifier that applies both to attacks with thrown weapons and bows (collectively called missile weapons), and to situations involving surprise. The adjustment is added to or subtracted from the character's dice roll to hit with a missile weapon. It also modifies the dice roll when the character is surprising another character or creature, or being surprised.

Defensive Adjustment applies to a character's saving throws against attacks that can be dodged: *fireballs*, *lightning bolts*, boulders, etc. It also modifies the character's Armor Class, representing his ability to dodge normal missiles and parry weapon thrusts. For example, Ieyasu is armored with a haramaki-do, sode, and kote, making him Armor Class 6 (AC 6). If his Dexterity score is 16, his Armor Class is modified by -2 to 4, making him harder to hit. If his Dexterity score is 5, his Armor Class is modified by + 2 to 8, making him easier to hit.

Table 3: DEXTERITY

Ability Score	General Information	Reaction/Attacking Adjustment	Defensive Adjustment
3		- 3	+ 4
4		- 2	+ 3
5		- 1	+ 2
6	Minimum Dexterity for korobokuru	0	+ 1
7		0	0
8	Minimum Dexterity for bushi	0	0
9	Minimum Dexterity for hengeyokai	0	0
10		0	0
11		0	0
12	Minimum Dexterity for spirit folk	0	0
13		0	0
14	Minimum Dexterity for kensai, barbarian, and ninja	0	0
15	Minimum Dexterity for monk	0	- 1
16		+ 1	- 2
17		+ 2	- 3
18		+ 3	- 4

Constitution

A character's Constitution score encompasses his physique, fitness, health, and physical resistance to hardship, injury, and disease. Since this ability affects the character's hit dice and chances of surviving such tremendous shocks as being physically reshaped by magic or resurrected from death, it is vitally important to all classes. Some classes have minimum allowable Constitution scores.

A character's initial Constitution score is the absolute limit on the number of times the character can be *raised* or *resurrected* from death. Each such revival reduces the character's Constitution score by one. Magic can restore a reduced Constitution score to its original value or even higher, but this has no effect whatsoever on the number of times a character can be revived from death! Once the character has exhausted his original Constitution, nothing short of a *wish* can bring him back.

For example, Ieyasu's Constitution score at the start of his adventuring career is 12. He can be revived from death 12 times. If he dies again, he cannot be resurrected or raised.

Table 4: CONSTITUTION

Ability Score	General Information	Hit Point Adjustment	System Shock Survival	Resurrection Survival
3		- 2	35%	40%
4		- 1	40%	45%
5		- 1	45%	50%
6	Minimum Constitution for spirit folk	- 1	50%	55%
7		0	55%	60%
8	Minimum Constitution for bushi	0	60%	65%
9	Minimum Constitution for shugenja	0	65%	70%
10	Minimum Constitution for sohei	0	70%	75%
11	Minimum Constitution for monk	0	75%	80%
12	Minimum Constitution for korobokuru and hengeyokai	0	80%	85%
13	Minimum Constitution for samurai	0	85%	90%
14	Maximum Constitution for spirit folk	0	88%	92%
15	Minimum Constitution for barbarian	+ 1	91%	94%
16		+ 2	95%	96%
17		+ 2 (+ 3)*	97%	98%
18		+ 2 (+ 4)*	99%	100%

* Bonus applies only to samurai, bushi, kensai, and sohei characters. All other classes but barbarian may receive maximum hit point bonus adjustment for Constitution of + 2.

CHARACTER ABILITIES (CHARISMA)

Hit Point Adjustment is added to or subtracted from each hit die rolled for the character. However, no hit die ever yields fewer than 1 hit point, regardless of modifications. If an adjustment would lower the number rolled to 0 or less, consider the final result to be 1.

Only bushi, kensai, samurai, and sohei are entitled to a Constitution bonus of +3 or +4. A wu jen, shukenja, ninja, or yakuza with Constitution 18 receives only +2 per hit die.

System Shock Survival states the percentage chance a character has to survive magical effects which reshape or age his body: *petrification* (including flesh to stone), *polymorph*, and *aging*. For example, a wicked wu jen *polymorphs* his dim-witted hireling into a tengu. The hireling, whose Constitution score is 13, has an 85 percent chance to survive the change. Assuming he survives, he must make the system shock roll again when he is *polymorphed* back to his original form, or the character dies.

Resurrection Survival lists a character's percentage chance to be successfully *resurrected* or *raised* from death by a shukenja. The player must roll the listed number or less on percentile dice for the character to be revived. If the dice roll fails, the character is finally and irrevocably dead, regardless of how many times he has previously been revived.

Intelligence

Intelligence is similar to what is known as intelligence quotient, or IQ, but it also includes memory, reasoning, and learning ability. Intelligence dictates the number of languages a character can learn (some non-humans can speak many languages, but their Intelligence determines how well).

Intelligence is the prime requisite of wu jen, who must be perspicacious to understand and memorize magical spells. A wu jen with an Intelligence score of 16 or higher gains a bonus of 10% on earned experience. The wu jen's Intelligence dictates which spells he can learn and affects the number of spells he can remember at one time. Only the highest Intelligence can comprehend the mighty magics of 9th-level spells.

Table 5: INTELLIGENCE

Ability Score	General Information	Possible Number of Additional Languages
3	Minimum Intelligence for korobokuru	0
4		0
5		0
6		0
7		0
8		1
9		1
10	Minimum Intelligence for use of 5th-level wu jen spells	2
11		2
12	Minimum Intelligence for hengeyokai & spirit folk; Minimum Intelligence for use of 6th-level wu jen spells	3
13	Minimum Intelligence for wu jen	3
14	Minimum Intelligence for samurai; Minimum Intelligence for use of 7th-level wu jen spells	4
15	Minimum Intelligence for ninja; Maximum Intelligence for korobokuru;	4
16	Minimum Intelligence for use of 8th-level wu jen spells	5
17		6
18	Minimum Intelligence for use of 9th-level wu jen spells	7

Wisdom

Wisdom describes a composite of the character's enlightenment, judgment, guile, willpower, and intuition. It can affect the character's resistance to magical attack. It is the prime requisite of shukenja; those with a Wisdom score of 16 or higher gain a bonus of 10% on earned experience. Shukenja and sohei with Wisdom scores of 13 or higher also gain bonus spells over and above the number they are normally allowed to use.

The **Magical Attack Adjustment** listed on Table 6 applies to saving throws against magical spells that attack the mind: *beguiling*, *charming*, *fear*, *hypnosis*, *illusions*, *possession*, *suggestion*, etc. These bonuses and penalties are applied automatically, without any conscious effort from the character.

Table 6: WISDOM

Ability Score	General Information	Magical Attack Adjustment
3		-3
4		-2
5		-1
6		-1
7		-1
8		none
9	Minimum Wisdom for spirit folk	none
10	Minimum Wisdom for sohei	none
11		none
12	Minimum Wisdom for kensai, shukenja, and hengeyokai	none
13	Minimum Wisdom for samurai	none
14		none
15	Minimum Wisdom for monk	+ 1
16	Maximum Wisdom for barbarian	+ 2
17	Maximum Wisdom for korobokuru	+ 3
18		+ 4

Charisma

The Charisma score measures a character's persuasiveness, personal magnetism, and ability to lead. It is not a reflection of physical attractiveness, although the two are closely related. It is important to all characters, but especially to those who must deal with non-player characters, mercenary hirelings, retainers, and intelligent monsters. It dictates the total number of henchmen a character can retain and affects the loyalty of henchmen, hirelings, and retainers.

Table 7: CHARISMA

Ability Score	General Information	Maximum No. of Henchmen	Loyalty Base	Reaction Adjustment
3		1	-30%	-25%
4		1	-25%	-20%
5		2	-20%	-15%
6		2	-15%	-10%
7		3	-10%	-05%
8		3	-05%	normal
9		4	normal	normal
10		4	normal	normal
11		4	normal	normal
12	Minimum Charisma for hengeyokai	5	normal	normal
13		5	normal	+ 05%
14	Minimum Charisma for spirit folk and ninja	6	+ 05%	+ 10%
15		7	+ 15%	+ 15%
16	Maximum Charisma for korobokuru	8	+ 20%	+ 25%
17	Maximum Charisma for hengeyokai	10	+ 30%	+ 30%
18		15	+ 40%	+ 35%

Maximum Number of Henchmen states the number of NPCs who will serve the character as permanent, unpaid companions. This is an absolute limit; henchmen who are killed or who leave because of mistreatment cannot be replaced. This number does not affect the number of NPCs who serve the character for pay, only those who serve purely out of loyalty.

Loyalty Base is an adjustment to the base loyalty scores of henchmen, soldiers, and other servitors.

Reaction Adjustment is a penalty or bonus applied to NPCs' reaction dice roll when they meet the character. A character with low Charisma, for example, has an initial disadvantage when trying to bribe his way across a blocked bridge. A character with high Charisma might pass the guards much more cheaply, or successfully demand that they allow him to cross without a bribe.

CHARACTER ABILITIES (COMELINESS)

Comeliness

Comeliness reflects physical attractiveness, social grace, and personal beauty. It affects initial reactions to the character, and may affect the wills and actions of others. While Charisma deals specifically with leadership and loyalty, Comeliness deals with attractiveness and first impressions.

Comeliness is not Charisma, but Charisma can affect Comeliness. A character's Comeliness score is determined by rolling 3d6 to get a number from 3 to 18.

Players then consult Table 8: Comeliness Adjustments to see how their characters' Charisma scores affect their final Comeliness scores. A human character's Comeliness score can range from -2 to 23. If the character's Charisma changes during the game, whether from disease, disfigurement, aging, or a magical effect, his Comeliness should be adjusted in an identical manner (a loss of one point from Charisma causes the loss of one point from Comeliness).

Table 8: COMELINESS ADJUSTMENTS

Charisma	Comeliness Adjustment
2 or less	-8
3	-5
4-5	-3
6-8	-1
9-12	0
13-15	+1
16-17	+2
18	+3
19 or more	+5

In addition to the adjustment to Comeliness based on Charisma, characters of certain races have an additional adjustment to their Comeliness scores. This racial adjustment applies only when the character is interacting with characters of other races.

Korobokuru: -2

Hengeyokai: -1

Spirit Folk: +1

Among humanoids, Comeliness has the following effects. (The category of humanoids includes, but is not necessarily limited to, humans, demi-humans, giants, and other creatures with human-like form and motivation.)

-16 or lower: Those viewing a character with Comeliness this low are repulsed and horrified, so as to turn away or attempt to destroy the creature so offensive to the sight. If the individual with low Comeliness is powerful, the reaction tends toward escape, or reinforcement of a previously determined awe (*horror*) reaction. If both viewer and creature are of evil alignment, the effect is that of a positive Comeliness of the same total.

-15 to -9: Disgust, evidenced by a tendency to look away, revile the individual, and act hostile in general. Under no circumstances will this character be accepted by others unless all are of evil alignment, so that the negative Comeliness can be regarded as positive.

-8 to 0: Aversion and a desire to be away from so ugly a creature will be evidenced by all viewers. If given an excuse, those near the individual will be hostile and openly aggressive; otherwise they will merely tend toward rejection.

+ 1 to + 6: As such an individual is simply ugly, the general reaction will be unease and a desire to get away from such brutishness as quickly as possible. If given the opportunity, the character's Charisma can offset his ugliness, but this requires a fair amount of conversation and interaction.

+ 7 to + 9: The individual's homeliness makes a bad first impression, but any negative feelings will not be strongly evidenced. High Charisma quickly overcomes this if any conversation or interaction transpires.

+ 10 to + 13: Plain to average Comeliness; no effect on others.

+ 14 to + 17: This person is good-looking, and those nearby will watch, or even stare. When making an encounter reaction check, add the character's Comeliness score to the percentile dice roll. Individuals of the opposite sex whose Wisdom scores are 50% or less of this character's Comeliness score are smitten by the character's beauty (see below).

+ 18 to + 21: The beauty of the character causes heads to turn and hearts to race. Add 150% of the character's Comeliness score to the percentile dice roll when making an initial encounter reaction check. Individuals of the opposite sex are smitten unless their Wisdom exceeds two-thirds of the character's Comeliness score. Individuals of the same sex act likewise unless their Wisdom score is at least 50% of the other character's Comeliness score. A harsh rejection can cause the rejected individual to react as if the character had a negative Comeliness equal to half of the actual (positive) score.

+ 22 to + 25: The effects of such stunning beauty are similar to those of lesser beauty (18-21), but people will actually flock around this character, follow him or her, and generally behave foolishly or outrageously to attract the character's attention. The reaction adjustment is twice the Comeliness score: i.e., Comeliness 22 equals +44%. Anyone whose Wisdom score is less than two-thirds of the character's Comeliness score is smitten as above. If an individual of the opposite sex is purposefully sought by a character with Comeliness 22-25, that person is smitten unless his or her Wisdom score is 18 or more. Rejection has the same effect as above.

+ 26 to + 30: Unearthly beauty of this sort can be possessed only by creatures from other planes—demi-gods, demi-goddesses, and deities of unusual sort. Their reaction adjustment is twice their Comeliness score. Their looks affect everyone except those with Wisdom equal to at least 75% of the Comeliness score. Anyone with a Wisdom of 19 or more is allowed a saving throw versus this power. An individual of the opposite sex who is sought by the possessor of such unearthly beauty and Comeliness will always be under the "spell" unless his or her Wisdom score is 20 or more.

Someone who is smitten by the character's looks acts as if affected by the 2d-level illusionist spell *fascinate* (described fully in *Unearthed Arcana*). He is captivated by the comely character and treats him as a trusted friend, mentor, and companion. A successful saving throw vs. spell negates the effect. If the Comeliness is not magical in nature, then *dispel magic*, anti-magic spells, and similar spells will not affect the *fascination* effect.

Smitten creatures will follow orders from the character with high Comeliness, provided a roll of 3d6 does not exceed the character's Comeliness score. Requests that go against the creature's best interest get a +1 modifier on the dice, while those that are hazardous can gain up to +6 or more. If the roll is higher than the commanding Comeliness, the effect is broken.

If a once-smitten creature has been badly treated and breaks free, the creature reacts as if the character's Comeliness is negative. If the creature has been well treated, it may still be friendly to the character even after the effect has worn off.

The effect of high Comeliness upon others is temporary; once a character is known to the other characters or creatures, his effect is negated, and Charisma determines reactions and followers. In this way characters of high Comeliness and low Charisma may attract interest, but not long-term followers and allies (beauty, after all, is only skin deep).

The fact that someone is smitten does not affect his fighting or spell-casting ability, nor does it reduce him to a zombie-like state or transform him into a puppet for the high-Comeliness character. A character is still guided by his alignment while smitten (instructions that run contrary to the character's alignment should allow a modifier of +3 or +4 on the dice roll to break the effect).

Magic can mildly and temporarily affect the Comeliness of a creature. *Illusion* spells can raise or lower Comeliness by a maximum of one point, no matter what the final form is. Illusions of characters or creatures with high Comeliness are effective only for a single round, as the high Comeliness causes characters to concentrate more intently on the illusion, weakening its effectiveness. *Polymorph* spells can raise or lower the subject's Comeliness by only two points, owing to subtle, social clues that are not visual but still perceived. *Shapechange* confers the full Comeliness effects of the final form.

CHARACTER CLASSES AND RACES

Every character in an Oriental AD&D® adventure must be a member of a class. A character's class is analogous to his profession; it provides a niche for the character to operate within. Players have 10 classes to choose from: barbarian, bushi, kensai, monk, ninja, samurai, shukenja, sohei, wu jen, and yakuza.

Barbarians are hunters, raiders, and nomads. They live by instinct and natural talents, beyond the bounds of civilization.

Bushi are professional soldiers from all ranks of society.

Kensai are martial artists in the purist sense; their life is devoted to mastering a single weapon and achieving perfection in its use.

Monks seek to create a perfect union between mind and body through the practice of meditation and fighting skills.

Ninja are practitioners of ninjutsu, the art of invisibility. They are masters of stealth, disguise, acrobatics, and assassination. They cannot operate openly, so all ninja must also be bushi, sohei, wu jen, or yakuza.

Samurai are members of an elite class of warrior nobility. Their prime duty is to be absolutely loyal to their master (daimyo) and serve him however he commands.

Shukenja are wandering holy men. They act as teachers, advisors, and healers to whomever needs their aid. They are respected by all for their devotion and magical abilities.

Sohei are warrior priests, though more warrior than priest. They protect monasteries from attacks and extend the monasteries' political claims. Sohei have limited magical ability.

Wu Jen are sorcerors and magicians. They usually live as hermits in remote areas, and are greatly feared and respected for their powers.

Yakuza are thugs and extortionists, but they are also peacekeepers and guardians of the common man. Structured bands of yakuza collect tribute from the local merchants in exchange for protection.

Besides defining a character's profession, class also indicates in a general way the character's social status. Each of the 10 character classes in the Oriental AD&D game has a basic position in the caste structure, explained in the separate class descriptions. In other words, a character has a certain status simply for being who and what he is.

The caste system is not absolutely rigid, however. Characters of exceptional ability can rise above their caste, gaining power and influence over their "bettters." Likewise, characters of high caste who fall on hard times may be unable to command the respect that would normally be their due. Player characters will find many opportunities to reach beyond the artificial limits imposed by society, and so should not feel too restricted by their position.

Players familiar with the AD&D game should note that there are a few differences between the rules they are familiar with and the Oriental AD&D rules. The concept of proficiency has been expanded to include skills beyond weaponry. Most characters also have special *ki* powers (spirit energy or spirit force) associated with their class. Many characters place great importance on their family or clan. Finally, honor—a character's personal honor, the honor of his lord, and the honor of his family—is a vital, if not overriding, concern that guides many characters' actions.

Characters in an Oriental AD&D adventure need not be humans. Karatur is a land of exotic customs and exotic creatures. Characters can be members of any one of four races: human, hengeyokai, korobokuru, or spirit folk.

Hengeyokai are intelligent animals which can assume human form.

Korobokuru are small, hairy men who live in remote wildernesses. They delight in nature, simple art, and craft.

Spirit folk appear human, but their ancestry includes various spirits of nature. They are closely attuned to nature and natural forces.

Class and Race Combinations

Table 9: CHARACTER CLASS LIMITS

Character	Class	Korobokuru	Hengeyokai	Human	Spirit Folk	Alignment
Samurai	6	no	U	12	Any lawful	
Shukenja	no	8	U	no	Any good	
Sohei	no	no	U	no	Any lawful	
Barbarian	10	no	U	no	Any non-law	
Kensai	no	6	U	9	Any lawful	
Bushi	U	U	U	U	Any	
Wu Jen	7	9	U	no	Any non-law	
Monk	no	no	17	17	Any lawful	
Ninja	no	no	U	no	Any non-good	
Yakuza	10	no	U	no	Any lawful	

Not all of the classes are available to characters of all four races. Table 9: Character Class Limits shows which classes and races can be combined, and how far characters of each race can progress in each class. "U" means a character of the listed race can rise to any level in the listed class. A number means a character of the listed race can belong to the listed class, but cannot rise higher than the indicated level. For example, a human can achieve any level as a shukenja, but a hengeyokai can rise only to 8th level as a shukenja. A *wish* spell can allow a character to rise one level above his racial maximum. "No" means a character of the listed race cannot belong to the listed class. Alignment restrictions apply to members of all races.

Racial Ability Score Limits

Table 10: RACIAL ABILITY SCORE LIMITS

Ability	Korobokuru	Hengeyokai	Spirit Folk
Strength*	8/19**	12/18	6/18
Dexterity	6/18	9/18	12/18
Constitution	12/19	12/18	6/14
Intelligence	3/15	12/18	12/18
Wisdom	3/17	12/18	9/18
Charisma	3/16	12/17	14/18

* Samurai, bushi, kensai, barbarian, and sohei characters can have exceptional scores in Strength.

** Minimum/Maximum ability scores.

Non-human characters have limits on their ability scores, both minimums and maximums. In order to be non-human, a character's ability scores must fall within the acceptable ranges shown on Table 10: Racial Ability Score Limits. The first number in each pair is the minimum acceptable ability score; the second number is the maximum. If an ability score rolled for a character does not meet the minimum required by a particular race, that character cannot be of that race. If a character's ability score is higher than the racial maximum, the player can voluntarily lower the score.

There are two exceptions to the racial limits: korobokuru and hengeyokai.

In the case of korobokuru, several modifications must be applied to the initial ability scores. Make the following modifications to the character's ability scores before determining whether the character can be a korobokuru.

Strength: +1
Constitution: +1
Intelligence: -2

ORIENTAL RACES (KOROBOKURU)

If the character's modified ability scores don't meet the minimums required for korobokuru, the character cannot be a korobokuru and his abilities are changed back to their original scores.

In the case of hengeyokai, their ability scores are modified according to animal type. A hengeyokai character must satisfy all maximums and minimums before any modifications are made. After choosing an animal type, it is all right if modifications lower an ability score below the minimum. The modifications cannot, however, raise an ability score above the maximum.

There is no difference between the limits for male and female characters.

ORIENTAL RACES

Korobokuru

Korobokuru are a race of Oriental dwarves. Living in vast jungles, snowy mountain forests, or barren wilderness areas, they seldom come into contact with humans. Korobokuru prefer remote and forbidding sites of great natural beauty. There they live in simple villages or camps, moving only when forced to by the advance of human settlements.

In appearance korobokuru are about four feet tall, with arms and legs slightly longer in proportion to their bodies than a human's. Most are bow-legged. Their arms and legs are hairy, and the men have sparse beards. They have a wild, unkempt appearance. The majority are chaotic or neutral, although they have no alignment restrictions.

Korobokuru can be barbarians, bushi, samurai, and wu jen. There are many more barbarians among them than any other class. Korobokuru samurai are rare, since no korobokuru clans hold a position high enough to be samurai. Korobokuru samurai must be sponsored by a human clan.

Korobokuru are by nature less susceptible to magic than the other races. They receive a saving throw bonus of +1 for every 4½ points of Constitution when saving vs. magical rods, staves, wands, or spells. They also receive the same bonus when saving vs. any type of poison.

Korobokuru have infravision with a range of 120 feet. They have a 66% chance to recognize and identify any normal plant or animal. They receive a bonus of +1 to hit bakemono, goblins, goblin rats, and hobgoblins. Giants, oni, ogres, ogre magi, and titans suffer a penalty of -4 when trying to hit korobokuru. Because of their small size, korobokuru cannot use the go-daichi (two-handed sword), any polearm other than the naginata, or any bow but the horsebow. In general, they favor spears, bows, blowguns, and short swords.

All korobokuru are able to speak the language of their tribe, the trade language, the language of the spirit-folk, and the language of hengeyokai. They do not speak any alignment languages and cannot learn any other, additional languages.

Korobokuru gain a bonus of +1 to their initial Strength and Constitution scores but lose 2 from their initial Intelligence score. The increased scores cannot exceed 19 nor be lower than 8, 12, or 3, respectively.

Culturally, korobokuru are much less advanced than most of their human neighbors. They hunt and tend small farms in secluded areas, and create simple pieces of art and craft. They normally avoid human contact. Because of this (and the general conceit of humans), humans consider korobokuru to be backward primitives, and rarely accept them as full members of human society. They are typically seen as rude, pugnacious, boastful, and somewhat comical by the rest of the world.

Korobokuru organize themselves into families and clans much the same way humans do. Player characters must belong to a family, either assigned by the DM or designed by the player.

Hengeyokai

Hengeyokai are intelligent, shape-changing animals. Several subspecies exist, each a different type of animal. They are found throughout the Oriental world, usually on the fringes of human-settled lands.

The ability to change shape is natural to hengeyokai. They are not lycanthropes and they do not have any of the symptoms of lycanthropy: they are not limited by cycles of the moon, are not especially susceptible to silver weapons, cannot transmit their power through wounds, and cannot heal their own wounds merely by changing shape.

A hengeyokai can be a shukenja, kensai, bushi, or wu jen. He can never be a samurai or ninja, since he is not human.

A player who decides to have a hengeyokai player character must have the minimum required scores for the race before modifications for animal type. Then he must choose his character's animal form. The traditional forms are carp, cat, crab, crane, dog, drake, fox, hare, monkey, raccoon dog, rat, and sparrow. Table 11 lists the alignment restrictions and special abilities of each creature.

Table 11: HENGEYOKAI CREATURES

Creature	Alignment	Damage	AC	Move	Fly	Swim	Modifications
Carp	Any good	—	7	—	—	12"	+1 WI, -1 ST
Cat	Any chaotic	1-3	9	12"	—	—	+1 DE, -1 WI
Crab	Any	1-3	8	3"	—	6"	+2 ST, -2 CH
Crane	Any good	1-2	9	6"	12"	—	+1 CO, -1 IN
Dog	Any good	1-6	9	12"	—	—	+1 CH, -1 DE
Drake	Any good	—	7	6"	12"	9"	+1 WI, -1 ST
Fox	Any evil	1-3	6	15"	—	—	+1 IN, -1 WI
Hare	Any good	—	5	18"	—	—	+1 WI, -1 ST
Monkey	Any chaotic	—	6	12"	—	—	+2 DE, -2 WI
Raccoon							
dog	Any evil	1-6	9	9"	—	—	+2 ST, -2 WI
Rat	Any evil	1-3	5	9"	—	—	+2 CO, -2 CH
Sparrow	Any good	—	3	3"	15"	—	+2 CH, -2 CO

The DM can add other creatures to this list if they are requested by the players. The animals listed are traditionally associated with hengeyokai.

Alignment requirements for hengeyokai are strict, and apply to the character in all three of his forms.

Damage listings are given for animals with natural weapons (teeth or claws). Natural weapons can be used only when the hengeyokai is in animal form, not when the character is in human or bipedal form.

Armor class (AC) applies only to the animal form, not the bipedal or human form. It cannot be augmented by armor or shields.

Move, Fly, and Swim indicate the character's movement rate in animal form. Some hengeyokai animals cannot move across land; this is indicated by a dash ("—"). The same applies to flying and swimming.

Modifications indicates the changes to the character's ability scores based on the type of creature chosen. These cannot increase the character's scores above the racial maximums, but can make them lower than the minimums.

A hengeyokai can assume any one of three shapes: its animal form, its human form, and a bipedal form that combines both animal and human features. This ability is limited, however. The number of times a hengeyokai can change forms in one day equals his level. Thus a 1st-level hengeyokai can change from human to animal form once in a day. He then has to remain in animal form until the next day, when he can change to human or bipedal form. A 3rd-level hengeyokai can change form three times in one day.

Changing form requires one complete round during which the character can do nothing else. Armor and equipment do not change form along with the hengeyokai. The character must make provisions for the storage or transportation of his equipment in some way.

In each form, the hengeyokai has certain advantages and disadvantages. In all cases, however, the character's level and ability scores are unchanged. In addition, a hengeyokai can speak the language of hengeyokai in all forms.

Animal Form: When in animal form the hengeyokai is virtually undetectable from normal animals. Since the change of form is real and not an illusion, it cannot be detected by spells that reveal illusions. While in animal form, hengeyokai have the movement abilities, armor class, and damage range shown on Table 11: Hengeyokai Creatures.

Hengeyokai also gain infravision and the power to speak with normal animals when in their animal form. Infravision has a range of 120 feet. Conversations with normal animals are usually quite simple and basic, depending on the level of cunning and wit possessed by the animal.

Hengeyokai also have several disadvantages while in animal form. They cannot use any weapons, armor, or equipment, making it possible for them to be mistaken for (and even hunted as) normal animals. Hengeyokai with magical abilities cannot cast any spells in animal form, nor can they speak any languages other than those of the hengeyokai and the normal animals. They can understand any language they know, but may not be able to reply.

The hengeyokai has fewer hit points in his animal form than in either of his other forms. Hengeyokai in animal form have only one-half their normal number of hit points (rounded up). Hit points lost in one form are carried over point-for-point to the new form. Thus a hengeyokai with 23 hit points in human form has only 12 hit points in animal form. If the character is wounded and loses 8 hit points, he has 15 hit points remaining when in human or bipedal form, but only 4 in animal form. A hengeyokai cannot change to animal form if this would leave him with 0 or fewer hit points.

When a hengeyokai character reaches 0 hit points in any form, he is slain. A hengeyokai in animal form with 0 hit points left does not instantly change to one of his other forms. He is dead.

Bipedal Form: In this form the hengeyokai appears as a humanoid animal. He stands on his hind legs (or whatever) to the height of a normal man. The front paws (or wings, or fins) change into hands, capable of gripping and using normal equipment. The rest of the body retains the general shape and appearance of the animal, including fur, feathers, wings, tail, and other characteristic features.

While in bipedal form, the hengeyokai has several advantages. He can speak any language he knows, including human and animal languages; he has infravision with a range of 120 feet; he can use any weapons, armor, and equipment normally available to his class; and he has his full number of hit points.

Bipedal form also has several disadvantages. The hengeyokai cannot use the special movement abilities of its animal form (a bipedal carp cannot swim like a carp, but must use the normal swimming rules; a bipedal sparrow cannot use its wings to fly). The hengeyokai's bipedal movement rate is 12". The bipedal hengeyokai is also easily identified for what it really is.

Human Form: When in human form, a hengeyokai looks like a normal human being. However, he always retains some distinctive feature of his animal form. A raccoon dog hengeyokai may have a silver stripe through his hair. A sparrow hengeyokai may have an unusually sharp nose. The choice of the exact identifying feature is left to the player and the DM.

Human form grants certain advantages to the hengeyokai. Obviously, he can pose as a human being. Like his animal form, this form is not an illusion and cannot be detected by spells that reveal illusions. He can use all weapons, armor, equipment, and spells normally available to his class. He has his full number of hit points.

The following disadvantages also apply: the hengeyokai has no infravision; he loses all special movement abilities, moving at the standard human movement rate (12"); he cannot speak to animals, although he can still understand their speech.

Hengeyokai have their own language, which is the same for all hengeyokai regardless of their animal type. They can speak this language in all of their three forms. In addition, hengeyokai can converse with normal animals and speak the trade language of humans. As noted earlier, however, both of these powers depend on the hengeyokai's current form.

Most hengeyokai are chaotic, although player character hengeyokai can be lawful or neutral. Various animal types must be good or evil, as noted on Table 11. The alignment tendencies of the various animals are well known by humans, who will treat hengeyokai accordingly. A badger hengeyokai, for example, will be shunned by humans because they know it is evil.

Unlike the other races (including humans), hengeyokai are not members of a clan and do not gain the benefits (or suffer the penalties) of clan kinship. In general, the hengeyokai are a secretive race, preferring to avoid prolonged contact with humans. They have little desire for land or position and can never establish families or strongholds even if their chosen class allows this.

Hengeyokai of good alignment, however, can become protectors of a human family or village upon reaching the level where other members of their class could begin establishing families or strongholds. As protectors, they are expected to defend the land from outsiders and see to the general well-being of the inhabitants. In return, they receive offerings of food, gifts, and service from those they protect. These offerings are sufficient to cover the needs of the hengeyokai character.

Spirit Folk

Spirit folk are the descendants of humans and various spirits of nature. There are three distinct races of spirit folk — bamboo, river, and sea spirit folk. All have very strong ties to both the natural world and the society of humans.

All spirit folk can be samurai, kensai, or bushi player characters, through their strong ties to humans.

In appearance, spirit folk seem extremely human. Their eyes are slender and their mouths are small. Their eyebrows are very thin and their complexions are very pale or golden. The men are always smooth-shaven, without beards or mustaches. They appear in all the diversity of humans, but all radiate a robust love of life and nature. Many come close to the ideal of human beauty in the society.

Spirit folk are highly attuned to nature and possess special powers dealing with natural forces and events. These powers are drawn from their spirit ancestry. All have infravision with a 120-foot range.

Because part of their ancestry is human, all spirit folk must belong to a family or clan. They can, therefore, hold land and establish a family if this is allowed by their character class and level. However, spirit folk have an additional responsibility to their spirit lord — the Lord of the Wood, the Lord of the Rivers, or the Lord of the Sea. While the spirit folk can never obtain honor

from the actions of this spirit lord, they are required to answer and obey his summons. Failing to do so, or acting in a manner that dishonors the spirit lord, will be punished by natural disasters visited on the spirit folk and its human family. In cases where the human family's and the spirit lord's interests conflict, spirit folk are expected to support their spirit lord first.

Bamboo Spirit Folk

These spirit folk normally live near forests or jungles. Bamboo spirit folk have a 75% chance to recognize and identify normal plants, and a 50% chance to identify normal animals. They can move alone on foot through woodland, forest, or grassland without leaving a trail. When the spirit folk is traveling with others (including other spirit folk), a modifier of -20% (-4 if the 1d20 scale is used) is applied to all attempts to follow the group's trail. When in woods or forest, a bamboo spirit folk has a 75% chance to *hide in shadows*. Each time a bamboo spirit folk gains a level of experience, he can learn the language of one particular forest animal. The player chooses the language learned.

Because of their affinity with natural forces, bamboo spirit folk get a +1 bonus on all saving throws versus spells, rods, staves, wands, and miscellaneous magical items that involve the elements earth and wood.

The life force of a bamboo spirit folk is always tied to a bamboo grove deep within the forest. If this grove is damaged, the bamboo spirit folk suffers an equal amount of damage. If the grove is destroyed, the bamboo spirit folk character dies instantly. When a bamboo spirit folk enters his grove, he is instantly cured of all wounds and diseases. This grove can never be moved, nor do shoots sprouted from this grove have any special effect.

River Spirit Folk

River spirit folk are associated with one particular river or stream and commonly live somewhere near it. River spirit folk can breathe normally in any type of fresh water. They can swim in any type of water at their normal movement rate (reduced for encumbrance). When swimming, all items they carry, including unprotected paper or scrolls, remain perfectly dry, even if submerged. Once per day they can *lower water* in rivers and streams by a depth of 10 feet, allowing others to cross easily. This effect lasts five rounds.

River spirit folk are attuned to water in all its forms, so they gain a +1 bonus on all saving throws versus spells, rods, staves, wands and miscellaneous magical items involving the element water. They are especially vulnerable to fire, suffering a -1 penalty on all saving throws versus fire-based attacks. They speak the language of fishes, the court language, and the trade language of the land.

The life force of a river spirit folk is tied to a single, particular river (chosen either by the DM or the player) as it lies in its natural banks. Water drawn from the river or diverted for irrigation is no longer considered part of the river. Bathing within the banks of this river cures a river spirit folk of all wounds and diseases instantly. Likewise, changes in the flow of the river affect the character. Periods of drought which lower the water of the river also weaken the player character, temporarily lowering his hit points and ability scores. Major flooding makes the character wild and uncontrollable. Damming and other engineering changes make the character progressively weaker until he finally dies.

Sea Spirit Folk

The sea is vast, so of all the spirit folk, those of the sea are the most numerous. Sea spirit folk, like their river kin, breathe normally in any salt water, and swim at their normal movement rate (reduced for encumbrance) in any type of water. The equipment they carry while swimming never becomes wet. Once per day, they can predict the weather for the next 24 hours with a 75% chance of being right. They speak the court language, the language of the sea lords, and the trade language of the land. They have a +1 bonus on all saving throws versus fire-based attacks.

Sea spirit folk are not affected by changes in the sea, nor do they receive healing benefits from it. Once a year they can receive one favor from the sea—a violent storm, fair sailing winds, rain, the recovery of a particular item from the bottom of the ocean, etc. The sea spirit folk must ask for a specific thing. Should two sea spirit folk ever make opposing requests, neither will be granted and their favors for that year are lost.

Of all the spirit lords, the Lord of the Sea has the most authority and takes most interest in the activities of his kin. If a sea spirit folk character raises his honor to 85, the Lord of the Sea bestows a gift upon him. This may be a valuable treasure from the bottom of the ocean, a special service, or a magical item such as the *pearl of rising tide*. This gift is given with no conditions or expectations of repayment.

ORIENTAL CLASSES

ORIENTAL CLASSES

Table 12: CLASS ABILITY SCORE REQUIREMENTS

Character Class	STR	DEX	CON	INT	WIS	CHA
Barbarian	15	14	15	—	16*	—
Bushi	9:14	8	8	—	—	—
Kensai	12	14	—	—	12:14	—
Monk	15	15	11	—	15	—
Ninja	—	14	—	15	—	14
Samurai	13	—	13	14	13	—
Shukenja	9	—	9:15	—	12:15	—
Sohei	13:15	—	10	—	10:15	—
Wu Jen	—	—	—	13:15	—	—
Yakuza	11	15	—	15	—	16

* Barbarians must have Wisdom 16 (or less).

Numbers after colons are minimums required for the 10% bonus on earned experience.

Table 13: ARMOR AND WEAPONS PERMITTED BY CLASS

Class of Character	Armor	Shield	Weapons	Oil	Poison
CAVALIER					
Samurai	any	none	any*	no**	only if evil
CLERIC					
Shukenja	leather, padded, hara-ate, haramaki, jingasa, studded leather	none	axe (hand), bo stick, boku-toh, chain, gunsen, jitte, jo stick, kama, kiseru, sai, sling, sling staff, spear, tetsubo, three-piece rod, tui-fa	yes	never
Sohei	any	none	Any but blowpipe, katana, needle, nekode, shaken shikomi-zue, shuriken (any)	yes	only if evil
FIGHTER					
Kensai	none	none	any*	yes	DM's option
Barbarian	any	any	any*	yes	DM's option
Bushi	any	any	any	yes	DM's option
MAGIC USER					
Wu Jen	none	none	Bo stick, boku-toh, blowpipe, bow (short)*, chain, dagger, dart, gunsen, jitte, jo stick, kiseru, metsubishi, sai, shaken, shuriken (any), siangkam, sling, sword (short), tui-fa, uchi-ne	yes	DM's option
MONK	none	none	Martial arts weapons (any), axe (hand) boku-toh, chijiriki, crossbow (any) dagger, daikyu, halberd, javelin, kama, kusari-gama, lasso, naginata, parang, spear, trident	no	DM's option
THIEF					
Ninja	leather, padded, leather scale, chain	none	any†	yes	yes
Yakuza	leather, padded	none	any	yes	yes

* Proficiency in or use of ninja preferred weapons will lead to a loss of honor for the character.

** The use of oil in personal combat is unacceptable, but the character can use oil in siege warfare.

† Ninja characters must use their proficiencies to gain ninja preferred weapons.

Oriental Barbarian

Players familiar with the barbarian class described in Unearthed Arcana should read this section carefully, as Oriental barbarians are different from their Western counterparts.

A barbarian must have Strength and Constitution scores of 15 or better, a Dexterity score of 14 or better, and a Wisdom score of 16 or less. Barbarians have no prime requisite and never gain an experience point bonus. They cannot be lawful. Humans and korobokuru can be barbarians.

Barbarians roll 12-sided dice to determine their hit points, gaining one die per level. They use the combat and saving throw tables of fighters. They can use any weapons and armor. Their initial selection of weapon proficiencies, however, is limited, depending on where the barbarian is from.

Barbarians gain an additional 2 hit points per level for every point of Constitution over 14 instead of the Constitution bonuses listed on Table 4.

Barbarians as a class detest magic and those who use it. At low levels of experience they cannot use any sort of magical item and even at higher levels they can use only a few magical items. They never gain experience for discovering or possessing a magical item. If a barbarian destroys a magical item, however, he earns its full experience point value. In addition, at low levels barbarians cannot associate with wu jen or spirit folk, but consider them deadly foes (see Table 15: Barbarian Bonuses for restrictions on barbarians adventuring with wu jen and spirit folk). Even at higher levels, barbarians view these characters with suspicion.

Table 14: BARBARIANS

Experience Points	Experience Level	12-Sided Dice for Accumulated Hit Points
0—4,000	1	1
4,001—8,000	2	2
8,001—16,000	3	3
16,001—32,000	4	4
32,001—75,000	5	5
75,001—130,000	6	6
130,001—240,000	7	7
240,001—460,000	8	8
460,001—900,000	9	8 + 4
900,001—1,400,000	10	8 + 8
1,400,001—1,900,000	11	8 + 12

500,000 experience points are required for each level beyond 11th. Barbarians gain 4 hp per level beyond 8th.

At 1st level, the barbarian has the following special capabilities (also see Table 16).

Climb cliffs and trees: The barbarian can climb trees and natural cliffs (ledges, mountains, etc.) with the percentage chances given on Table 16: Barbarian Capabilities. When attempting to climb other, smoother surfaces (walls, etc.) the chance of success is one-half normal.

Hide in natural surroundings: The barbarian can hide in familiar natural surroundings (similar to those in his home region) with the percentages listed on Table 16. When trying to hide in unfamiliar terrain, the chance of success is one-half the normal percentage.

Surprise: Barbarians have a 3 in 6 chance to surprise an opponent. They are surprised only on a 1.

Back protection: When attacked from behind (including by a ninja), the barbarian has a 5% chance per level of detecting the attacker. If detected, the attack is treated as a normal attack with no bonuses for attacking from behind. In addition, the barbarian automatically gets a free attack at the opponent behind him. This attack happens at the end of the round and does not count against the number of attacks the barbarian can make during the round.

Leaping and springing: Barbarians can leap up to 10 feet forward, three feet backward, or three feet upward from a standing start. If the barbarian gets a running start, he can leap forward 16-21 feet ($15 + 1d6$) or upward 4½-6 feet ($4 + 1d4$, with each pip of the die equalling six inches).

Detect illusion: A barbarian has a 5% chance per level of detecting illusions. This requires one round of concentration while the barbarian focuses on his senses. A barbarian's chance to detect an illusion can never be greater than 75%.

Detect magic. Barbarians have a base 25% chance plus 5% per level of detecting any type of magic other than illusions. This requires one round of concentration and applies to spells and items. It does not allow

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the barbarian to detect spellcasters or creatures who can cast spells. Successful detection only reveals that something magical is present, not its type or function. The chance of detection can never be greater than 90 percent.

Leadership: When dealing with barbarians of the same tribe or region as the character, a barbarian character adds his level of experience to his Charisma score when determining his maximum number of henchmen, loyalty base, and reaction adjustment.

Healing: The barbarian character, toughened by his life in the wild, heals at twice the normal healing rate. This ability has no effect on cure spells or magical healing of any type.

Barbarians begin the game with nine proficiency slots. Up to six of these slots can be filled with weapon proficiencies. The remaining slots can be filled by skills determined by the region the barbarian is from. A barbarian speaks the language of his tribe and the trade language. No barbarian starts the game knowing how to read or write. Korobokuru speak only those languages allowed by their race.

In addition to the powers possessed by barbarians at 1st level, they gain additional capabilities (or have restrictions lifted) as they increase in level. These are summarized on Table 15: Barbarian Bonuses.

Table 15: BARBARIAN BONUSES

Level	Ability
3	Can use magical potions
4	Can use magical weapons + 1 on all saving throws versus spell
5	Can use magical armor
6	Earns half xp on adventures with wu jen and spirit folk
7	Can use weapon-like miscellaneous magical items
8	Earns full xp on adventures with wu jen and spirit folk
9	Can use protection scrolls (if he can read)
10	+ 2 on saving throws versus spell
11	Can summon a Barbarian Horde
12	+ 3 on saving throws versus spell

Table 16: BARBARIAN CAPABILITIES

Character Level	Climb	Hide	Back Protection	Detect Illusion	Detect Magic
1	85%	25%	5%	5%	30%
2	86%	31%	10%	10%	35%
3	87%	37%	15%	15%	40%
4	88%	43%	20%	20%	45%
5	89%	49%	25%	25%	50%
6	90%	56%	30%	30%	55%
7	91%	63%	35%	35%	60%
8	92%	70%	40%	40%	65%
9	93%	77%	45%	45%	70%
10	94%	85%	50%	50%	75%
11	95%	93%	55%	55%	80%

Within the world of Oriental AD&D® Adventures, there are three territories where barbarians live—the barren steppelands, the forested seacoasts of the north, and the jungles of the south. All barbarians come from one of these areas. Each area allows the character a different selection of proficiencies.

Steppeland barbarians: These barbarians are roving nomads, masters of the horse. Their preferred weapons are the light lance, horsebow, sword, and hand axe. Proficiencies they can choose from are horsemanship, long-distance signaling, outdoor craft, tracking, animal handling, weapon smith, armorer, bowyer, running, dancing, singing, weaving, tanning, sound imitation, survival, and chanting. These barbarians usually live in leather tents, following the movements of migratory herds. They raise small herds of cattle and sheep, but practice no other agriculture.

Forest barbarians: These barbarians live in the snowy forests that dot small islands and line the coasts of the northern part of the world. Their preferred weapons are spear, shortbow, hand axe, harpoon, and sword. Proficiencies they can choose from are small water craft, fishing, tracking, survival, animal handling, weapon smithing, pottery, bowyer, sound imitation, snare building, weaving, tanning, carpentry, agriculture, singing, chanting, dancing, and rhetoric. These barbarians live in small, permanent villages. The women raise small crops, the men hunt and fish.

Jungle barbarians: These people live in the tropical jungles of the south. Their preferred weapons are blowgun, spear, sword, hand axe, and dagger. Proficiencies they can choose from are small water craft, fishing, swimming, survival, animal handling, carpentry, weapon smith, armorer, sound imitation, snare building, pottery, tracking, chanting, dancing,

music, and sailing craft. They live in permanent villages, surviving by gathering jungle plants, hunting wild animals, and fishing.

Barbarians are automatically considered outsiders and thus occupy the lowest levels of the caste system. Barbarian characters never roll on Table 38: Character Birth. When dealing with people from the settled lands, the birth of the barbarian has little importance. The military and financial power of the barbarian is a far more important factor. The barbarian's clan is very important to him and other barbarians, and all barbarians must belong to a particular clan.

The Barbarian Horde: Upon reaching 11th level, a barbarian may summon a barbarian horde. This horde can only be summoned in the barbarian's native territory, from among those of his background. The horde can include a number of men equal to its leader's experience point total divided by 2000. It cannot exceed the eligible population of the area.

In addition to normal barbarians, the horde also will contain one aide for every 500 men (or fraction thereof). These aides will have one-half the levels of the leader (rounded down). Each aide has two assistants of one-half his level. In addition the horde includes various witch doctors or shamans, whichever is appropriate to the type of barbarians. These may be a boon or curse, as they provide helpful spells but also are prone to meddling and fomenting unrest.

The horde assembles at the rate of 500 men per week, all arriving at some pre-designated point in the barbarian's home territory. Once assembled, it must have a clearly stated purpose—"Attack the invaders of our homeland," "pillage the settled lands," or "join and assist the rebels against the emperor" are common examples. Once this purpose is stated it cannot be changed or the horde disbands and the members return to their homes. Likewise, if the horde remains inactive for more than a few weeks, its members gradually desert.

The horde can be held together for a period of weeks equal to the leader's level, and even this is difficult. The leader will be constantly called upon to intervene in blood feuds and rivalries, settle claims and assign punishments, and protect himself from the political maneuvers and plots of his underlings. If the horde manages to accumulate substantial treasure (through pillage, looting, or ransoms), the leader can try to hold it together longer. Each week beyond the normal maximum the leader must appeal to the horde. A reaction check is made and, if successful, the horde remains for another week. The DM can modify this dice roll based on the horde's take of treasure the previous week or prospects for even greater success. However, no horde ever remains together for more weeks than 1½ times the leader's level.

If the horde disbands after a successful campaign (i.e. the members go home with significant treasure), the leader will find little difficulty raising a new horde during the next years. Indeed, he will be hailed as a hero among the barbarians who followed him. If, on the other hand, the horde met with little success or disaster while under the character's guidance, his chances of ever raising another horde are extremely slim. In fact, he can expect a very poor welcome should he return to the land of his birth.

Bushi

Table 17: BUSHI

Experience Points	Experience Level	10-sided Dice for Accum. Hit Points
0—1,500	1	1
1,501—3,000	2	2
3,001—6,000	3	3
6,001—14,000	4	4
14,001—30,000	5	5
30,001—60,000	6	6
60,001—120,000	7	7
120,001—240,000	8	8
240,001—480,000	9	9
480,001—710,000	10	9 + 2
710,001—1,000,000	11	9 + 4
1,000,001—1,250,000	12	9 + 6

250,000 experience points are required for each level beyond 12th. Bushi gain 2 hp per level beyond 9th.

Bushi are masterless warriors, men without ties to a lord, temple, or monastery. They are commonly mercenaries, bandits, highwaymen, or wanderers, earning their money however they can. They can be found

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serving samurai, protecting the court, or swelling the ranks of armies. A few may be kensai who have fallen by the way. Most, however, are men of low birth who have chosen the way of the warrior to advance in the world.

A bushi's prime requisite is Strength. A bushi character must have minimum scores of 9 in Strength and 8 in Dexterity and Constitution. Bushi characters with Strength 14 or greater gain a 10% bonus on all experience. Thus, if the DM awards the character 550 experience points, that character receives an additional 55 bonus experience points, for a total of 605 experience points. Bushi characters can be of any alignment or race.

A bushi uses 10-sided dice to determine his hit points, gaining one die per level. He uses the combat and saving throw tables of the fighter. He can wear any armor and use any weapon. Gaining proficiency in or using weapons preferred by ninja causes the character to lose honor, but not as much as a samurai. Bushi with high Strength and Constitution scores gain the normal fighter bonuses. They begin the game with four proficiency slots. They can choose to specialize in any single weapon. This decision is made as soon as the character is created.

Bushi are quite often poor and find it difficult to buy and maintain their armor and equipment. Therefore, all bushi begin with the basic proficiencies of weaponsmith, armorer, and bowyer. In addition, their lack of armor gradually teaches them to be nimble on their feet. Thus, in addition to any defensive adjustment a bushi may have from a high Dexterity score, his armor class improves by one step for every five experience levels. This adjustment applies regardless of whether the character is wearing armor.

Although bushi are often poor, they are seldom out of work. There is always a need for a stout warrior or at least a strong hand. Just as the nobles have their samurai to protect them, the peasants and merchant folk often look on the bushi for protection. The pay usually is not good, but it provides for a bushi's basic needs. Thus, a bushi in a friendly or neutral village or town can always find employment, food, and shelter. The food may be thin rice gruel and the shelter a leaky stable, but something will always be available.

Poverty has also made bushi masters at the art of finding "loose" equipment. Bushi have a base 20% chance to find any common piece of equipment (as per the equipment lists) in any village. This chance is increased to 25% in a medium-sized village, 30% in a large village, 40% in a small town, 60% in a large town, and 90% in any city. The item will either be at half-price or free, depending on the nature of the item. Lawful good bushi always must pay at least half the value of the item (although services such as splitting wood or cleaning dishes can count as payment). Chaotic good bushi will always pay half the value if they have enough money. The DM determines what is available and how much it costs.

Bushi are also known to cut or lift strings of cash off the unwary. They have a base 20% chance of success and gain an additional 2% per level. On a dice roll of 95 or higher their attempt has been noticed. Any other failure means the attempt is unsuccessful or impossible to accomplish. Lawful good characters can only attempt this when in dire poverty, and even then only against an acknowledged enemy. Chaotic good characters can only use this ability against acknowledged enemies.

The hard life of a bushi gives him little time for self-contemplation and intense mental training, both of which greatly aid in the use of ki. However, bushi do have an elementary ki power. By entering a fight with a fierce kiai (shout), the bushi temporarily raises his effective level by two. He temporarily gains the hit points, fighting ability, and saving throws of a character two levels higher. All wounds are taken from the temporarily gained hit points first without harming the character. When these are gone, all additional damage causes normal wounds. Hence, a 6th-level bushi could temporarily fight as an 8th-level bushi, gaining 2d10 hit points and the fighting and saving throw columns of an 8th-level bushi. The ki effect lasts for one turn and can be used only once per day.

When the bushi reaches 9th level, he can establish himself as a warlord. To do so he must capture or clear an estate and mark its boundaries. Once this is done, 30-60 bushi (all of 1st level) will apply to him for positions. If the character establishes a reputation as a good leader who pays skilled men well, more bushi may apply. All bushi followers remain only so long as they are paid and the character's cause is not doomed. Upon reaching 12th level, 1d6 1st-level samurai will apply for positions. This is an extremely important event, since it legitimizes the bushi's position and gives him a position comparable, though not equal, to a samurai's. At this point the bushi can establish his own family household as if he were a samurai of the lowest rank.

Bushi can come from all levels of society, so they receive no modifier on Table 38: Character Birth. A bushi character is not, however, required to belong to a family. The choice is optional. Those who do belong to a family have all the bonuses and penalties for gaining and keeping honor. Bushi do have a measure of self-respect and normally attempt to follow bushido

(the warrior code, explained under samurai). However, honor restrictions are significantly less on bushi than on other classes.

KENSAI

Table 18: KENSAI

Experience Points	Experience Level	10-sided Dice for Accum. Hit Points
0—3,000	1	1
3,001—5,500	2	2
5,501—10,000	3	3
10,001—22,000	4	4
22,001—44,000	5	5
44,001—88,000	6	6
88,001—150,000	7	7
150,001—250,000	8	8
250,001—500,000	9	9
500,001—750,000	10	9 + 2
750,001—1,000,000	11	9 + 4
1,000,001—1,250,000	12	9 + 6

250,000 experience points are required for each level beyond 12th. Kensai gain 2 hp per level beyond 9th.

Kensai means "sword saint" or "sword master" and is usually applied to characters who have perfected the art of fighting with the sword. In the Oriental AD&D® game this is broadened to include almost any type of weapon or fighting skill. Thus, there may be kensai who use halberds, kensai who use swords, kensai who use unarmed fighting styles, etc. The player is allowed to choose the kensai character's special weapon. In all cases, it is the kensai's aim to become the perfect master of his weapon. For the man and weapon to become one, acting on a single thought, is the ultimate goal of a kensai.

To achieve this the kensai must master his weapon and himself, and must study and learn other arts. He must practice daily with his weapon, condition his body and purify his spirit through meditation and ordeal. He must acquire proficiencies in different peaceful arts as well as be absolutely dedicated to his goal.

The prime requisites of kensai are Wisdom and Dexterity. To become a kensai, a character must have Strength and Wisdom scores of at least 12 and a Dexterity score of at least 14. If both his Wisdom and Dexterity scores are 14 or higher, the kensai earns a 10% bonus on all experience points. The kensai must be lawful, although he can be good, evil, or neutral. Only human, hengeyokai, and spirit folk characters can be kensai.

Kensai use 10-sided dice to determine their hit points, gaining one die per level. They use the combat and saving throw tables of fighters. They can use any weapon but cannot wear armor. Gaining proficiency in and using weapons preferred by ninja causes the kensai to lose honor, unless it is his chosen weapon.

The player must select one weapon or unarmed fighting style for his kensai character. The character automatically receives a proficiency (but not specialization) in that weapon or style without expending any proficiency slots. He begins the game with three proficiency slots. Only one of these can be used for a second weapon proficiency. The remaining slots must be filled with peaceful skills.

The kensai does not receive the Reaction/Attacking Adjustment or the Defensive Adjustment for a high Dexterity score. Instead a kensai begins with a natural armor class between 9 and 5. To find his armor class, subtract the character's Dexterity score from 23. The result is the character's natural armor class. For example, a kensai with Dexterity 16 has a natural armor class of 7. Thereafter, his natural armor class improves by one step for every three levels he attains (one step at 3d, another at 6th, etc.). He also automatically has a +1 bonus on all initiative rolls, for both melee and missile combat. If the kensai is fighting as part of a group, the bonus applies only to him. Thus, he may be able to act before the rest of the party. This initiative bonus rises to +2 at 5th-level and +3 at 9th level. Furthermore, the kensai receives a +1 bonus on all saving throws.

Through training with his particular weapon and his mental practice, the kensai learns to focus his ki power. This lets him cause maximum damage with a single attack when using his specialized weapon. The player must announce that the kensai character is using this power before rolling the die to determine whether the kensai hits his opponent. If the opponent is hit, the weapon automatically causes its maximum damage plus any other damage bonuses the kensai has. The kensai can use this power a number

CHARACTER CLASSES (MONK)

of times per day equal to his level. Thus a 5th-level kensai can use his ki power five times in a single day.

When a kensai engages in a psychic duel with a character who is not a kensai, he gains a +2 bonus on his die roll when resolving the duel. When a kensai engages in a psychic duel with another kensai, only the levels of the characters are used.

All kensai are immune to fear.

In addition to the above abilities, the kensai gain the following powers when they reach the appropriate level.

At 2d level he causes one additional point of damage when using his specialty weapon. This increases by one again at 5th, 8th, 10th, and 12th level, for a total damage bonus of +5.

At 3d level he gets a +1 bonus on his dice rolls to hit. This also allows him to hit creatures that normally can be hit only by magical +1 weapons. Both of these bonuses increase by one when the character reaches 5th, 8th, 10th, and 12th levels, for a total of +5 to hit and the equivalence of a magical +5 weapon.

At 4th level he can meditate like a shukienja.

At 5th level he gains an additional +1 on initiative dice rolls, for a total modifier of +2. This increases by one again when the character reaches 9th level, for a total initiative bonus of +3.

At 6th level the kensai is surprised only on a roll of 1 on 1d6.

At 7th level he can use two weapons simultaneously with no penalty. He also causes fear the same as a samurai (*q.v.*).

At 9th level the kensai attracts 1d6 pupils, drawn by his great renown as a master of his weapon. All pupils are 1st-level kensai. These pupils stay at the school of the master, studying under and serving him. There is a 5% chance per level that a pupil ends his studies with that master and leaves to pursue his own course. In addition, should the master ever lose a duel to a lower level kensai, there is a 50% chance per pupil that the pupil will leave the service of the defeated master. When a kensai master defeats a higher level kensai character in a duel, he gains 1-2 additional pupils. Again, these are all 1st-level kensai. All pupils specialize in the same weapon as the master.

At 11th level the kensai can make a *whirlwind attack*. This is an additional ki power. The kensai concentrates his bodily energy and bursts into a blurring whirlwind of motion. This ability requires all of the character's ki power for the day (*i.e.*, he cannot have used any ki power previously that day). The whirlwind attack can only be made with the specialty weapon. Using this power, the kensai can attack all opponents within 10 feet of him once in the same round. Both sides must roll for initiative (the kensai's initiative bonuses do apply) and the kensai cannot use his ki power to guarantee maximum damage. However, all other to hit and damage bonuses apply. The kensai can attack every opponent within range at the instant of the attack, regardless of the number of attacks he normally is allowed. All attacks occur when dictated by the initiative roll.

Table 19: KENSEI BONUSES

Experience Level	Initiative Bonus	AC Bonus	Damage Bonus	To Hit Bonus	Special Abilities
1	+1	0	0	0	
2	+1	0	+1	0	
3	+1	+1	+1	+1	
4	+1	+1	+1	+1	meditation
5	+2	+1	+2	+2	
6	+2	+2	+2	+2	
7	+2	+2	+2	+2	1/6 surprise
8	+2	+3	+3	+3	two weapons, fear
9	+3	+3	+3	+3	1-6 pupils
10	+3	+4	+4	+4	
11	+3	+4	+4	+4	whirlwind attack
12+	+3	+4	+5	+5	

Because of his dedication to perfecting his combat art, the kensai must follow certain restrictions. He can never use a magical weapon of the type he specializes in, since such a weapon is not a true measure of his skill. All types of armor are prohibited for the same reason. If a kensai fights with a weapon other than the one he specializes in, he gains only one-half the usual experience for opponents he defeats with it. This applies even if only part of the fighting was done with a different weapon (unless the kensai was fighting with his specialty weapon and another weapon at once). If he defeats another kensai in a duel, he earns double the normal amount of experience. A duel can be fought with a particular opponent only once per level.

A kensai must train and practice for at least two hours a day. Any practice over two hours has no additional effect. Ignoring practice has no immediate effect; it comes into play when the character is ready to advance to the next level. Every two-hour practice session skipped must be made up before the character can advance. When catching up on missed practice, the character can practice up to four hours per day: two hours for that day's practice and two hours making up for the missed practice. For example, Kiyomori misses six days of practice while on an adventure. When he returns home he has enough experience to advance a level, but he cannot advance until he practices for six more days, four hours per day, to make up for the days he missed.

Each time a kensai advances a level, there is a percentage chance equal to 10 times his new level that he will be challenged to a duel. The challenger is a kensai of the same level that the character just attained. A duel is a one-on-one fight between two characters. Neither character can receive aid or support from anyone else. Kensai characters cannot use magical weapons or armor in a duel. The duel can be a very formal affair at a pre-arranged site and time, or an impromptu meeting of two characters.

If the character refuses to duel, he forfeits his newly gained level, losing just enough experience points to place him at the bottom of his old level. In addition, he loses honor.

If he accepts the duel and loses, he also loses both honor and his new level, the same as if he had refused the duel. This duel doesn't need to be fought to the death, however; the duelists can agree on any conditions. Surrender, first blood, or first strike are common ending conditions; even first draw can determine a victor, although this is rare. Note that when the character reaches 10th level, he must fight a duel to advance a level.

A kensai may be challenged to duel an NPC at any time, not just when he advances to a new level. Refusing or losing such a duel costs the kensai honor, but does not cause him to lose a level of experience.

A kensai need not be of high birth as the practices and techniques of the class are available to everyone. However, family and honor are important. The player must roll on Table 38: Character Birth. Until the kensai develops a reputation for his skill, he is treated socially according to his birth. Gaining and maintaining honor are a vital part of the kensai's life; any kensai whose honor falls below his family's honor loses his status in the class. Thereafter the kensai is treated as a bushi of the same level (experience points are adjusted accordingly) and advances in level according to the bushi character class. He loses none of the abilities he had as a kensai, but he can never gain new kensai abilities.

Monk

Table 20: MONKS

Experience Points	Experience Level	for Accum. Hit Points	4-sided Dice Level Title
0—2,250	1	2	Novice
2,251—4,750	2	3	Initiate
4,751—10,000	3	4	Brother
10,001—22,500	4	5	Disciple
22,501—47,500	5	6	Immaculate
47,501—98,000	6	7	Master
98,001—200,000	7	8	Superior Master
200,001—350,000	8	9	Master of Dragons
350,001—500,000	9	10	Master of the North Wind
500,001—700,000	10	11	Master of the West Wind
700,001—950,000	11	12	Master of the South Wind
950,001—1,250,000	12	13	Master of the East Wind
1,250,001—1,750,000	13	14	Master of Winter
1,750,001—2,250,000	14	15	Master of Autumn
2,250,001—2,750,000	15	16	Master of Summer
2,750,001—3,250,000	16	17	Master of Spring
3,250,001 & +	17	18	Grand Master of Flowers

Monks do not advance beyond 17th level.

The monk character class appears in the AD&D® *Players Handbook*. However, they do not truly belong with the more Western character types presented there and so are included in this book as a fundamental part of the Oriental AD&D game. Players already familiar with the monk class will find them much the same here. However, their abilities and powers have undergone some additions and modifications in order to mesh the character class more closely with these Oriental AD&D rules.

The monk class combines abilities from several of the other classes. To qualify as a monk a character must have minimum ability scores of 15 in Strength,

CHARACTER CLASSES (MONK)

Wisdom, and Dexterity, and a minimum Constitution score of 11. Monks never gain experience point bonuses for high ability scores because they have no prime requisite. Monks never receive bonuses on to hit or damage rolls for high Strength scores and never receive adjustments to their armor class for high Dexterity.

Monks are ascetics who learn their skills at one of the several monastic enclaves found throughout Kara-Tur. Their spiritual training emphasizes the simultaneous development of mind and body as a path to understanding and enlightenment. Perfection, for them, lies in perfect control of their own spirit—achieving harmony between mind and body. To this end they become masters of combat forms, both armed and unarmed, not to become great fighters but to learn their physical powers and limitations. At the same time they undergo a rigorous mental discipline, honing their minds to perceive and understand the mysteries of the cosmos. Although they can perform incredible physical and mental feats, they cannot perform ceremonies or cast spells. Monks are attached to a monastery but do not receive the religious training that makes a shukenja or sohei, and are not considered clergy.

Because of the discipline required in their training, monks must always be lawful, although they can combine good, evil, or neutral with law. Most monks are lawful good, and very few are lawful evil.

A monk character begins the game with 2-8 (2d4) hit points and gains 1d4 hit points per level thereafter. Monks use the combat table and saving throw tables of thieves. Their selection of weapons is limited, as shown on Table 13. They cannot wear armor or use shields. The use of flaming oil in

combat is forbidden to them. However, the monk starts with proficiency in one style of unarmed combat and two of that style's special maneuvers. The monk also has five other proficiency slots. Of these, one must be used for religion and another for calligraphy. The remaining slots can be filled as the player sees fit, within the restrictions of the class.

Through their training, monks develop several special abilities. When using a weapon, the monk causes one extra point of damage for every two experience levels. A monk has the normal chance to be surprised at 1st level, but this gradually improves, as indicated on Table 21: Monk Capabilities. All monks have the martial arts special maneuver Missile Deflection in addition to the other special maneuvers they may have or gain. This is not considered part of any martial style and so does not use one of the special maneuver slots for the monk's chosen martial art.

Owing to his physical training, a monk can run faster than other characters, beginning with a base movement of 15". This improves as the monk increases in level (see Table 21: Monk Capabilities).

Although a monk cannot wear any armor, he is trained to avoid blows through nimbleness and agility. A 1st-level monk has Armor Class 10. This improves as the monk advances (see Table 21). When using his martial arts style, the monk has the Armor Class of that style, if it is better than his normal armor class. If his natural Armor Class surpasses that of his style, the natural Armor Class is used.

The monk also has the ability to *open locks, find and remove traps, move silently, hide in shadows, hear noise, and climb walls* at the percentages listed on Table 21: Monk Capabilities.

Table 21: MONK CAPABILITIES

Level	AC	Move	Additional Martial Arts AT.		Open Locks	Find/Remove Traps	Move Silently	Hide in Shadows	Hear Noise	Climb Walls	Surprise Normal
			Martial	Martial							
1	10	15"	—	—	25%	20%	15%	10%	10%	85%	32%
2	9	16"	—	—	29%	25%	21%	15%	10%	86%	30%
3	8	17"	—	—	33%	30%	27%	20%	15%	87%	28%
4	7	18"	1/4	—	37%	35%	33%	25%	15%	88%	26%
5	7	19"	1/4	+ 1	42%	40%	40%	31%	20%	89%	24%
6	6	20"	1/2	+ 2	47%	45%	47%	37%	20%	90%	22%
7	5	21"	1/2	+ 2	52%	50%	55%	43%	25%	91%	20%
8	4	22"	1/2	+ 1D	57%	55%	62%	49%	25%	92%	18%
9	3	23"	1/1	+ 1D + 1	62%	60%	70%	56%	30%	93%	16%
10	3	24"	1/1	+ 1D + 2	67%	65%	78%	63%	30%	94%	14%
11	2	25"	3/2	+ 1D + 2	72%	70%	86%	70%	35%	95%	12%
12	1	26"	3/2	+ 2D	77%	75%	94%	77%	35%	96%	10%
13	0	27"	3/2	+ 2D	82%	80%	99%	85%	40%	97%	8%
14	-1	28"	2/1	+ 2D + 1	87%	85%	99%	93%	40%	98%	6%
15	-1	29"	2/1	+ 3D	92%	90%	99%	99%	50%	99%	4%
16	-2	30"	3/1	+ 3D + 1	97%	95%	99%	99%	50%	99%	2%
17	-3	32"	3/1	+ 4D	99%	99%	99%	99%	55%	99%	

At 1st-level monks have the ki power to reduce the amount of damage caused by magical attacks. When making saving throws vs. magical attacks, the monk's ki allows him to take no damage or suffer no effect from the magic if he makes a successful saving throw. Thus attacks which normally cause half damage on a successful save cause no damage to the monk if he makes his saving throw. This ki power is usable once per day per level of the monk, and its use can be declared at any time, even after the die is rolled.

However, what makes the monk truly formidable is his intense training and dedication to a school of martial arts. From the time he was a youth the monk has practiced the combat techniques espoused by his monastery. This dedication gives the monk several benefits not available to other martial artists. When first creating a monk character, the DM or the player (or both working together) must create a martial style according to the rules given under Martial Arts. This is the character's basic style. Unlike other characters, however, the monk's training allows him to increase his number of attacks per round and damage per attack as he increases in level. These bonuses are listed on Table 21.

At 3rd level monks gain the ability to *speak with animals*. This is not a magical ability but it works the same as the shukenja spell of the same name.

At 4th level a monk can fall up to 20 feet without taking damage provided he is within one foot of a wall or vertical surface. He has trained and disciplined his mind so that *ESP* has only a 30% chance of success when used against him. This protection improves by 2% at each level beyond 4th. Thus *ESP* has only a 28% chance of success on a 5th-level monk, 26% on a 6th-level monk, etc.

At 5th level the monk is immune to all types of disease and is unaffected by all types of *haste* or *slow* spells.

At 6th level the monk can fall 30 feet without sustaining damage provided he is within four feet of a wall. The monk can also fall into a cataleptic state, perfectly simulating death. This can be maintained for a number of turns equal to twice his level. The monk is oblivious to his surroundings in this state, so he must state at the beginning how long he intends to remain cataleptic.

At 7th level the monk, by concentrating on his inner power, can heal 2-5 points of damage on his own body per day. This power increases by one point at every level beyond 7th.

At 8th level the monk gains the ability to *speak with plants* as per the spell of the same name. He also attracts 2-5 followers (1st-level monks), provided he has a monastery headquarters. These have the same alignment as the player character and are fanatically loyal to him, provided his alignment does not change. They rise in level just like player characters, but leave when they reach 7th level. For every level attained beyond 8th, the monk attracts 1-2 more 1st level monks.

At 9th level the monk's ki power improves. From 9th-level on, the monk suffers only half-damage from any magical attack that causes damage, even if the monk fails his saving throw. (He must use his power, however.) If the saving throw is successful, the monk suffers no damage at all. The ki power is still limited to a number of uses per day equal to the level of the character. In addition, *charm*, *hypnosis*, and *suggestion* spells of all types have only a 50% chance to affect the monk. This resistance improves by 5% at every level beyond 9th.

CHARACTER CLASSES (NINJA)

At 10th level the monk defends against telepathic and *mind blast* attacks as if he had Intelligence 18.

At 11th level the monk is immune to all types of poison.

At 12th level the monk is immune to *geas* and *quest* spells.

At 13th level the monk automatically gains one martial arts special maneuver of the player's choice.

However, for all their abilities, monks must abide by strict restrictions. These are in addition to the restrictions they have concerning weapons and armor. In general, monks view the world as a transitory and ephemeral place, without constants. As such, emotional attachments—greed, anger, and other passions—are obstacles placed in the path of true perfection. To achieve the ultimate enlightenment, the monk must force himself to dispose of these feelings and all things associated with them. While they do not deny that these passions exist within themselves, they seek to control and moderate them.

First and foremost, monks must avoid too many attachments to the material world. To this end, monks may not retain more than a small fraction of any treasure they recover: only enough to cover their needs for food and clothing for the next few days. They may not own horses, although they may ride horses provided by others. They can never hold land or property of any type. They can retain only two magical weapons and three other magical items. All excess treasure and magical items must be given to non-player charities and religious institutions (whereupon they disappear from play).

Second, severe limits are imposed on the use of magical items, as too much reliance on them weakens the monk's spiritual strength. They can use magical weapons only if the type is allowed to the class. No other magical items listed in this rulebook can be used by monks unless specifically indicated. Items described in the *Dungeon Masters Guide* can be used only if they are rings or can be used by thieves. Furthermore, the monk never trades in his magical items for new pieces of better quality, shopping around for the best deal. Instead, he generally uses the same item until it is no longer serviceable.

To increase their detachment from the material world, monks do not generate a family clan, determine birth rank, create an ancestry, receive birthrights of any type, or have honor points. In this sense they are without family, having totally severed all attachments to this world. They do not use their family name, adopting instead a name appropriate to their monastery. Nor can they hire henchmen or hirelings until they reach 6th level. At this point, they can obtain hirelings for short missions (a single adventure). They may also have up to two henchmen at this level, possibly adding one additional henchman at every level beyond 6th. These henchmen cannot be hired or bought into service; they must join the monk by their own choice. Such henchmen can only be shukenia, bushi, or ninjas.

A monk does not earn or record any honor points. Honor is an aspect of the material world the monk is trying to rise above. However, the monk must at all times behave morally and properly, especially when dealing with other monks. This does not preclude evil actions, but oaths and the orders of superiors within the monastery are absolutely binding. Gentle protest can be made, but argument or disobedience results in being barred from entering its grounds or receiving any aid from the hands of its members. This is important, since to advance in level the monk must return to his monastery for a period of purification and enlightenment. The length of this banishment is decided by the DM. It may be as short as 10 days or as long as several months. During this time the character does not go on adventures, but lives a severe and humble existence, undergoing many rituals, tests, and ordeals.

Each monastery can support only a limited number of monks beyond 7th level. There are three of 8th level and one of each level beyond 8th attached to a monastery. When a player character gains sufficient experience points to qualify for 8th level (or beyond), he temporarily gains the abilities of that level. Before the level is permanently acquired, however, the monk must find and defeat one of the monks (or the monk) of that level. This duel must be fought in the martial style of the monastery and is strictly between the two monks; no one can intervene. The duel need not be fought to the death; the first person stunned usually acknowledges defeat. The character knows the general whereabouts of the monk he must duel. Any intentional delay (or being defeated in the duel) readjusts the character's experience points to the minimum number required for the last level he held permanently. For example, an 8th-level monk defeated in a duel drops to 98,001 experience points, the minimum required for 7th level. He must work his way back up to 8th level all over again.

Upon permanently attaining 8th-level, the character earns the right to permanently reside on the monastery grounds or establish a subsidiary monastery elsewhere. If the character establishes a new monastery, he is allowed to amass sufficient funds to finance the construction of the buildings and main-

tain the grounds. However, such savings cannot be assembled until the character permanently attains 8th level. The buildings and grounds of any newly constructed monastery are considered the property of the order, not the player character. In either case, the character is required to perform various administrative functions appropriate to his level. These increase in complexity and scope as the character rises in level.

A few of the entries on Table 21 need some additional explanation.

Additional Attacks: This is the number of additional attacks the monk can make when using his martial art proficiencies. The number before the slash is the number of extra attacks, the number after the slash is the round when the attack is allowed. For example, if the monk has a martial style that normally allows one attack per round, 1/4 allows the monk to make one extra attack every fourth round, while 2/1 allows the monk to make two extra attacks every round. Additional attacks always occur at the end of the round.

Additional Damage: This is the amount of extra damage the monk causes when using his martial art proficiencies. If the number is +1, +2, or +3, the amount is added to the normal damage caused when using the martial style. If the number is +1D, +2D, or more it is the number of additional dice rolled to determine damage. These dice are the same type as those normally used for that martial style. The notation n + 1D + 1 indicates both additional dice and additional points of damage.

Ninja

Table 22: NINJA

Experience Points	Experience Level	Hit Points Accum. per Level
0—4,000	1	1-2
4,001—8,001	2	1-2
8,001—15,000	3	1-2
15,001—30,000	4	1-2
30,001—60,000	5	1-2
60,001—120,000	6	1-2
120,001—240,000	7	1-2
240,001—500,000	8	1-2
500,001—1,000,000	9	1-2
1,000,001—1,300,000	10	1
1,300,001—1,600,000	11	1
1,600,001—1,900,000	12	1

300,000 experience points are required for each level beyond 12th. Ninja gain 1 hp per level beyond 9th.

Ninjas are the invisible warriors; spies and assassins practiced in the skills of concealment, stealth, trickery, disguise, acrobatics, and assassination. They possess a number of special powers and use many unique devices. Their abilities and reputations are clouded in mystery. Many ascribe supernatural powers to them. The ninjas have done nothing to discourage these stories and may very well spread the tales themselves. Such confusion only enhances their reputations, inspiring more terror at the mere mention of their name.

Ninja is not an independent character class. After all, ninja do not really exist: at least that is what a ninja will have one believe. The ninja class is only open to human characters and can only be taken as a special split class. To become a ninja, a character must first qualify for the bushi, sohei, wu jen, or yakuza character class. Then the character must meet the minimum scores of 14 in Dexterity and Charisma and 15 in Intelligence to qualify as a ninja. The ninja has no prime requisite and so never gains the 10 percent bonus to earned experience. If the character qualifies for the bonus in his other class, it only affects experience points applied to that class, never to the ninja class.

Table 23: NINJA DEXTERITY ADJUSTMENTS

Ability Score	Picking Pockets	Locating/Removing Traps	Moving Silently	Hiding in Shadows	Open Locks
9	15%	-10%	-20%	-10%	-15%
10	10%	-10%	-15%	-05%	-10%
11	05%	-05%	-10%	0	-05%
12	0	0	-05%	0	0
13	0	0	0	0	0
14	0	0	0	0	0
15	0	0	0	0	0
16	0	0	0	0	0
17	+ 05%	0	+ 05%	+ 05%	+ 05%
18	+ 10%	+ 05%	+ 10%	+ 10%	+ 10%

CHARACTER CLASSES (NINJA)

Experience points are handled differently for ninja. A ninja character must divide his experience points between his two classes. Normally, dual-class characters split their experience points exactly in half; however, the DM can award more points to one class than the other. If, for example, a ninja character earns experience in an adventure where he never uses his ninja skills, the DM is justified in awarding all earned experience to the non-ninja class. The ninja can advance at different speeds through the two classes, although they usually will be very close.

Ninjas gain 1-2 hit points for advancing a level as a ninja. They never apply the hit point bonus for high Constitution to these hit point rolls. Ninjas also gain hit points for advancing in their other class; roll the normal die and divide the result by two (round fractions up). Then add any Constitution bonus the character is entitled to in that class. Thus a 1st-level bushi/ninja could have from 2 to 7 hit points (1-5 points for the bushi class and 1-2 points for the ninja class). As a rule, ninja split class characters usually have fewer hit points than non-ninja characters of the same class.

Ninjas use the combat table of their other character class but always use the saving throw tables of thieves. In addition to any weapons allowed by his other class, a ninja can use a variety of weapons preferred by his class without loss of honor. These weapons are marked on Tables 49, 50, and 51. A ninja has two proficiency slots at the beginning of the game which can be used for these special items. However, bushi/ninja who use proficiencies from their other class to master ninja weapons lose honor. Ninja characters are never affected by honor losses for using their special weapons, regardless of their other class.

A ninja can wear the armor of his other character class but may not be able to use certain ninja abilities while in armor. A ninja can use any magical items available to his other class plus any magical items available only to ninjas.

At 1st level ninjas can *move silently*, *hide in shadows*, *find/remove traps*, *climb walls*, *disguise themselves*, *assassinate*, *walk a tightrope*, *pole vault*, *fall*, *escape*, and *backstab*. The chance of success for each of these actions (or the damage multiplier for backstabbing) is listed on Table 24: Ninja Capabilities. Each capability is explained briefly.

Move silently: This skill can be used anytime the ninja moves on foot. The character cannot use this skill while wearing metal armor. Characters who successfully *move silently* can try to ambush travelers, surprise or slip past guards, etc. The DM rolls the dice to see whether the attempt succeeds. The homes of important or powerful people are often fitted with "nightingale" floors, specially designed to squeak when stepped upon. Such floors reduce the ninja's chance of moving silently by one-half.

Hide in shadows: This skill allows the character to make himself unnoticeable to normal vision in areas of shadow or deep gloom. If the ninja is near a heat source he can also use this skill against creatures with infravision as the heat source blinds their infravision. The character cannot use this skill while someone is watching him. The DM rolls the dice to determine whether the character hides successfully, keeping the result secret from the player; the character always thinks he's hidden!

Find/remove traps: Experienced as he is in the use of small gadgets and devices, the ninja can also find and disarm hidden traps. This skill only works for small traps, not large ones. The character states that he is searching for a trap and then the DM secretly rolls for the result. If the search roll fails, the DM just tells the player that he didn't find anything. Once a trap is found, the character has an equal chance to remove or disarm it. Again, the DM secretly determines the result. Only one attempt to use this skill is allowed per character per trap.

Climb Walls: The character is trained to *climb walls* and other vertical surfaces with only very small handholds. This skill cannot be used while wearing metal armor other than chain mail. One check is made at the midpoint of any climb (unless the DM decides that more are needed because the distance is very great). Success indicates the climb was successful, failure indicates that the character falls at the midpoint of the climb.

Disguise: The character is trained in the art of *disguise*. He can make himself look like any general class of person of about the same height,

weight, and age as himself. This is useful for appearing as a merchant, peasant, or other harmless character. He can also try to disguise himself as a member of the opposite sex, although his chance of success is reduced by half. In addition, a ninja can disguise himself as a specific person and pose as him. Once a ninja fails to impersonate a specific person, he can never succeed at impersonating that person. A ninja's chance to impersonate a specific person is one-half his normal disguise percentage. If the ninja can closely observe the character he intends to impersonate for at least one month, however, the chance of success is normal.

Assassinate: The character can use the assassination tables presented in the *Dungeon Masters Guide*. Any assassination must be carefully planned. The chance of success indicates how well the ninja's plan overcame any of the victim's precautions. The ninja player must describe his plan to the DM who then compares this to the protections taken by the victim. Using his own judgement, the DM can raise or lower the ninja's chance of success. Assassination is not a combat skill and cannot be used in a general melee.

Tightrope walk: Having sharpened his balance and coordination, the ninja is able to walk ropes, narrow beams, ledges, etc., with relative ease. The character cannot wear metal armor when using this skill. Tightrope walking can be done on any narrow surface that is angled (up or down) at 45 degrees or less. The character is upright and has his hands free. One check is made for every 60 feet (or part thereof) covered. The character can move 60 feet per round. Using a balancing item (such as a pole) increases the chance of success by 10%; moderate winds lower it by 10%, strong winds by 20%, and gusting winds by 30%. The character can try to fight with one hand while walking a tightrope, but suffers a -5 penalty on his chance to hit and must make an immediate check to see if he falls. In addition, when walking a tightrope the ninja receives no Armor Class adjustments for Dexterity or class (using only the value of the armor worn), since the character cannot maneuver.

Pole Vault: Using some type of springy pole and a good run, the ninja can vault upward and forward much farther than most characters can jump. A 30-foot running start and a pole at least four feet longer than the character is required. In addition, the character cannot wear any metal armor. Table 24: Ninja Capabilities lists the maximum height the character can vault, provided the pole is at least the same length. Vaulting can be used to land atop an obstacle (such as a wall), in which case the maximum height that can be vaulted is reduced by 1 foot. When using a vault to cover distance (not height), the character can vault a distance equal to twice the length of the pole.

Fall: Table 24 lists the distance a ninja can fall without taking damage. To do so, the ninja cannot be wearing any metal armor other than chain mail. He must be falling where he can reach a vertical surface that can slow his fall. If the ninja falls this distance or less, he manages to avoid taking any damage by tumbling and rolling. If he falls farther than the stated distance, he suffers full normal damage.

Escape: Ninjas are trained to slip out of ropes, chains, and other bindings. When a ninja is bound, he can try to slip free by wiggling, twisting, and contorting his body. The character is allowed only one attempt. Furthermore, if the attempt is made when guards are present, the ninja's intentions are obvious and easily thwarted. The escape attempt takes 1d10 rounds.

Backstab: When attacking unnoticed from behind, the ninja character can cause additional damage. The multiplier listed in the Backstab column of Table 24 is applied to the normal damage from the attack. The ninja must roll to hit his target normally and roll to determine damage, applying the usual modifiers for Strength, character class, and magical weapons before applying the multiplier.

Open Locks: A ninja can try to open any lock only once per level. If the dice roll exceeds the modified percentage chance to succeed then the character has failed to open that lock and no amount of trying will ever open it. The ninja can try again when he reaches a new experience level.

CHARACTER CLASSES (SAMURAI)

Table 24: NINJA CAPABILITIES

Level	Hide in Shadows	Move Silently	Find/Remove Traps	Climb Walls	Disguise	Open Locks	Tightrope Walk	Pole Vault	Fall	Escape	Backstab
1	10%	15%	20%	85%	20%	25%	20%	8'	0	10%	x2
2	15%	21%	25%	86%	24%	29%	25%	9'	0	14%	x2
3	20%	27%	30%	87%	28%	33%	30%	9.5'	10'	18%	x2
4	25%	33%	35%	88%	32%	37%	35%	10'	15'	22%	x2
5	31%	40%	40%	89%	36%	42%	40%	10.5'	20'	26%	x3
6	37%	47%	45%	90%	40%	47%	45%	11'	25'	30%	x3
7	43%	55%	50%	91%	44%	52%	50%	11.5'	30'	34%	x3
8	49%	62%	55%	92%	48%	57%	55%	12'	35'	38%	x3
9	56%	70%	60%	93%	52%	62%	60%	12.5'	40'	42%	x3
10	63%	78%	65%	94%	56%	67%	65%	13'	45'	46%	x4
11	70%	86%	70%	95%	60%	72%	70%	13.5'	50'	50%	x4
12	77%	94%	75%	96%	64%	77%	75%	14'	55'	54%	x4
13	85%	95%	80%	97%	68%	82%	80%	14.5'	60'	58%	x4
14	93%	96%	85%	98%	72%	87%	85%	15'	65'	62%	x4
15	94%	97%	90%	99%	76%	92%	90%	15.5'	70'	66%	x4
16	95%	98%	95%	99%	80%	97%	95%	16'	75'	70%	x4
17	96%	99%	95%	99%	84%	99%	96%	16.5'	80'	74%	x4
18	97%	99%	95%	99%	88%	99%	97%	17'	85'	78%	x4
19	98%	99%	95%	99%	92%	99%	98%	17.5'	90'	82%	x4
20	99%	99%	95%	99%	96%	99%	99%	18'	95'	86%	x5

In addition to the powers listed above, the ninja also possesses three special ki powers, only one of which is gained at 1st level. As he increases in levels as a ninja, the character becomes able to use the other ki powers.

At 1st level the ninja begins using his ki when holding his breath. The character can hold his breath for a number of rounds equal to his ninja level. He can use this power only once per day.

At 5th level the ninja, by concentrating on his ki, can walk across short distances of smooth water. The character can cross 5 feet of water per ninja level, moving at a rate of 30 feet per round. This requires intense concentration, which is broken if the ninja is injured in any way while walking on water. This power can be used a number of times per day equal to the level of the ninja.

At 12th level the ninja gains his ultimate ki power, the ability to pass through walls. This is an act of supreme concentration on the part of the ninja. He cannot have used his ki for any other purpose during the day and must spend three rounds concentrating and preparing before entering the wall. During this time he can take no other actions; if attacked or disturbed he loses the use of this and all other ki powers for the day. The power lasts for one round during which the ninja can move 1 foot per experience level. If the character is not completely through the obstacle at the end of the round, he dies inside it.

Ninja characters are very powerful, so the DM must exercise some control over the way they are played. All ninjas in the game can come from the same family or clan, if the DM desires. They are ruled absolutely by the head of the family and any failure to obey him leads to a never-ending series of assassination attempts against the offending character. This ends only when the character is dead or when he slays the head of the family and establishes himself in the position. A rogue ninja is a *nukenin*, sometimes a hero of the common people.

Honor is extremely important to ninjas since it is a measure of their reliability. In addition to the honor requirements of his other class, the ninja has special requirements he must observe. The two most important are secrecy and completion of his mission. Should the true identity of a ninja character ever be discovered, he suffers an immediate loss of honor. This applies to discovery by any other character, PC or NPC, or even another ninja. When working with other characters, the ninja must keep his true identity an absolute secret. Other characters may realize that he is a ninja, but will not know who he is. Second, failing to complete a mission results in a loss of honor, although the mission can be attempted more than once. A ninja who refuses to complete a mission loses all of his honor and is considered to have defied the head of the family. The DM may intervene if special circumstances obviate this penalty. This honor is not the honor of other characters, but rather a measure of the ninja's obedience, reliability, and loyalty to his family.

A ninja character must maintain his honor above his family's honor. Failing to do so is an offense against the family and carries the same punishment as disobedience: death. If the ninja survives he is considered a *nukenin* and needs twice the normal number of experience points to advance levels as a ninja. He continues advancing normally in his other class.

All ninjas receive their missions from the head of the family, although the actual instructions may be transmitted through others. Thus, the DM decides what missions the ninja undertakes. Because ninjas can seriously upset the harmony of a group of adventurers, the DM may choose to never let ninjas undertake missions against other player characters. This is entirely up to the DM, but it is highly recommended.

Samurai

Table 25: SAMURAI

Experience Points	Experience Level	10-sided Dice for Accum. Hit Points	Damage Bonus
0—2,500	1	1	0
2,501—5,000	2	2	+ 1
5,001—10,000	3	3	+ 1
10,001—18,000	4	4	+ 1
18,001—36,500	5	5	+ 2
36,501—75,000	6	6	+ 2
75,001—135,000	7	7	+ 2
135,001—235,000	8	8	+ 3
235,001—400,000	9	9	+ 3
400,001—650,000	10	9 + 2	+ 3
650,001—1,000,000	11	9 + 4	+ 4
1,000,001—1,300,000	12	9 + 6	+ 4

300,000 experience points are required for each level beyond 12th. Samurai gain 2 hp per level beyond 10th.

A samurai is first and foremost a warrior, one who lives and dies by his sword. The prime duty in his life is to serve and obey his daimyo (lord) in all things. In doing so, the samurai gains honor and experience, increasing in power and importance in the world. However, bushido (the code of the samurai) is hard and unrelenting. A samurai must be willing to accept his own death at any moment. There can be no failure for a samurai when serving his daimyo, for his only choices are to succeed or die in the attempt. If the samurai accepts these choices, he cannot fail since death is not failure; it is the ultimate service a samurai can render to his daimyo.

To properly serve his daimyo, a samurai must be skilled in many things. He is routinely expected to know the use of the katana (sword) and daiku (great bow). He must be adept at horsemanship. Ideally, he must also be accomplished in the arts. These include calligraphy, music, noh, poetry, and painting. Indeed, these skills are almost as important as his combat training. A samurai character must strive for perfection in all these things, since they reflect upon his honor, the honor of his daimyo, and the honor of his family.

The samurai class has no prime requisite, and thus samurai characters do not gain experience point bonuses for having high ability scores. A samurai must have minimum scores of 13 in Strength, Wisdom, and Constitution, and 14 in Intelligence. A samurai must be of lawful alignment, although he can be good, evil, or neutral. The samurai fights and makes saving throws as a fighter.

CHARACTER CLASSES (SAMURAI)

Human or spirit folk samurai belong to the highest caste and are commonly of noble birth. As such they gain a + 10 bonus to their die roll on Table 38: Character Birth when determining their social position. Korobokuru who wish to become samurai must first find a daimyo who will act as their sponsor and obtain his permission to become part of his household. Accordingly, korobokuru samurai do not use Table 38, but automatically begin at Upper Class. Until a sponsor is found, the korobokuru samurai is treated as if he were a bushi, unable to advance beyond 1st level. He must choose the weapon specializations and proficiencies required of a samurai, but does not gain any other advantages of the class.

Samurai characters roll 10-sided dice to determine their hit points, gaining one hit die per level. At 1st level they have five proficiency slots. Every samurai must specialize with the katana. The remaining four slots can be used for daikyu specialization or any non-weapon proficiencies. Only samurai are allowed to specialize in two weapons at once, and these must be katana and daikyu. A samurai can wear any armor but cannot use a shield. Gaining proficiency with and using weapons favored by ninja causes a samurai to lose honor.

At 2d level every samurai character must have proficiency in horsemanship. By 3d level every samurai must have proficiency with the bow. By 6th level the samurai must have proficiencies in calligraphy, painting, and poetry.

The samurai has several special abilities that he gains as he increases in level. These abilities can only be used when the samurai reaches or surpasses the stated level.

At 1st level the samurai begins to learn the art of focusing his ki (the energy of his body). By concentrating on his breathing and using a kiai (a loud, fierce shout), the samurai increases his Strength score to 18/00. This effect lasts only one round. A samurai can focus his ki a number of times per day equal to his level. Thus, a 7th-level samurai can focus his ki seven times in a single day.

Starting at 2d level a samurai gains a + 1 bonus to his damage dice rolls. This bonus increases by an additional point for every three levels beyond 2nd (+ 2 at 5th level, + 3 at 8th level, etc.).

At 3d level the samurai character is surprised only on a roll of 1 on 1d6.

At 5th level the samurai is immune to all types of fear.

At 6th level the appearance of the samurai can cause fear in all creatures with 1 HD or less (saving throw versus breath weapon is allowed). The samurai can control this power, turning it on and off (as it were) at will. Any characters or creatures struck by fear flee from the samurai or surrender to him, depending on the circumstances. A creature that passes its saving throw is immune to this effect for the remainder of the encounter.

At 7th level the samurai is offered jito (stewardship) over one of the properties of his daimyo. He is not required to accept. If he does, the character is watched over and directed by the daimyo's shugo (constable of the province). As jito, the samurai must watch over the area for his daimyo, protecting property, settling disputes, quelling rebellions, and collecting taxes. In return, he receives one-quarter of all the taxes he collects.

The daimyo also provides the new jito with 10 bushi and one to four samurai, all of 1st to 3rd level. These men are ultimately loyal to the daimyo, but will faithfully serve the character unless and until the daimyo intervenes. The samurai character retains his position of jito over this land from this point on, even if he increases in level and establishes his own family and property. He can assign his duties to an underling (in exchange for a portion of the tax) and is not required to remain on the property. This grant of land can only be lost if the samurai fails to turn over the daimyo's portion of the taxes or if he blatantly mismanages the property. Even then, it is the daimyo's responsibility to regain control of the property, and it is not unknown for a jito to usurp the property of his master, claiming it as his own.

Although he collects rent from it, the property does not belong to the player character—it is still held by the daimyo. The daimyo (and only the daimyo) has the right to dispose of the property as he wishes.

Should the samurai refuse the offer of stewardship, his daimyo offers a fitting homes in the city or bakufu (camp office) where he makes his headquarters.

At 8th level the daimyo offers the samurai the position of shugo (constable of a province). If he accepts, the samurai takes on the duties of arranging for the protection of an entire province and looking after the daimyo's affairs in the province. He is expected to administer justice and supervise the jito in the area. The samurai automatically attracts 10d10 bushi as followers. There is a 20% chance that one of these bushi is also a ninja sent to infiltrate the household. No more than one ninja will ever operate in any household. These bushi will be loyal to the samurai so long as they are

adequately paid, housed, and fed, and the fortunes of their samurai master do not look too bleak.

At 9th level the samurai automatically attracts 2d10 samurai of 1st level. These samurai will be absolutely loyal to the player character samurai, as befits his station. In addition, 2-7 specialists (armorers, weapon-smiths, etc.) request to be taken into the character's service. There is a 10% chance that one of these is a ninja sent to spy on the activities of the character (as a precaution).

At 9th level the samurai also gains the ability of the great kiai, or paralyzing shout. This power draws upon the character's ki, exploding in a ferocious, warlike shout. The samurai's Strength score is raised to 18/00 for two rounds and all enemies within 10 feet must save vs. paralyzation or be stunned for one round. Stunned characters cannot move or attack and gain no Armor Class bonuses for Dexterity or shields. The great kiai can be used only once per day. The character cannot use his normal ki power and the great kiai on the same day, as the great kiai severely taxes his inner strength.

As noted before, bushido (the way of the warrior) is a difficult road to follow. At its center are the principles of honor, loyalty, and courage. Some of the basic beliefs of this ethic are:

The samurai is obedient to his lord.

It is a samurai's right to protest against bad judgements or orders from his lord, and death is the final protest a samurai can make.

The samurai is ready to die at any time.

There is no such thing as failure, only death or success.

To die in the service of one's lord is the greatest service a samurai can render.

No dishonor can go unavenged.

Dishonor to lord or family is also dishonor to the samurai.

Mercy is not due the enemy.

All debts, both of vengeance and of gratitude, are repaid.

Cowardice is dishonorable.

These precepts are embodied in the rules on honor presented later. Samurai characters must maintain their honor above set values. Failure to do so will result in the character losing his samurai status, becoming a *ronin*. The ronin is a samurai without a master. He may have disgraced himself and been expelled from his daimyo's service as a consequence. He may voluntarily leave his master's service, especially if he must perform some act that would normally bring disgrace to his lord (such as slaying an ally of the daimyo who also murdered a member of the character's family). Thereafter, the character is treated as a ronin in all respects. He retains the abilities of a samurai (except those relating to property and attracting fighting men). He can still advance in level as a samurai character, but at double the normal experience point cost.

A ronin can return to full samurai status, either with his old daimyo or a different one, provided his honor is above the required level and the daimyo accepts him. Once a ronin secures a position, he is treated as a normal samurai once again. However, dishonorable actions will make him distrusted, hated, and (worst of all) ridiculed by others. A samurai gains little respect or power through reprehensible actions.

Shukenja

Table 26: SHUKENJA

Experience Points	Experience Level	6-sided Dice for Accum. Hit Points
0—1,250	1	1
1,251—3,000	2	2
3,001—5,500	3	3
5,501—11,000	4	4
11,001—22,000	5	5
22,001—44,000	6	6
44,001—90,000	7	7
90,001—150,000	8	8
150,001—300,000	9	9
300,001—600,000	10	9 + 1
600,001—900,000	11	9 + 2
900,001—1,200,000	12	9 + 3

250,000 experience points are required for each level beyond 12th. Shukenja gain 1 hp per level beyond 9th.

CHARACTER CLASSES (SHUKENJA)

A shukenja is a wandering priest or monk who has accepted a life of hardship and poverty. This self-sacrifice, combined with devout religious beliefs, places the shukenja outside the caste system. He is treated with respect by all members of society, from samurai to peasant. In return he normally gives aid, both spiritual and physical, and instruction to those who desire or need it. While he has some training in fighting, his choice of armor and weapons is limited. His main power is the spells he can cast to enlighten, aid, and protect himself and others.

A shukenja's principal attribute is Wisdom. To become a shukenja a character must have minimum scores of 12 in Wisdom and 9 in Strength and Constitution. Characters with both Wisdom and Constitution scores of 15 or greater earn a 10% bonus on all experience points awarded by the DM. A shukenja must have good alignment, although he can be lawful, neutral, or chaotic.

Table 27: SHUKENJA WISDOM ADJUSTMENTS

Ability Score	Spell Bonus	Chance of Spell Failure
9	none	20%
10	none	15%
11	none	10%
12	none	05%
13	One 1st level	0%
14	One 1st level	0%
15	One 2d level	0%
16	One 2d level	0%
17*	One 3d level	0%
18**	One 4th level	0%

* Minimum Wisdom for use of 6th-level spells

** Minimum Wisdom for use of 7th-level spells

The **Spell Bonus** shown on Table 27 is the number of additional spells a shukenja or sohei is entitled to by virtue of his high Wisdom score. These spells are available only if the shukenja is allowed to cast spells of the noted level. The bonuses are cumulative, so a shukenja with Wisdom 15 is entitled to two additional 1st-level spells and one additional 2d-level spell. He cannot cast the 2d-level spell until he reaches the 4th level of experience.

Chance of Spell Failure is the percentage chance that a spell cast by a shukenja or sohei will have no effect whatever. Roll percentile dice every time a spell is cast; if the result equals or is less than the listed number, the shukenja or sohei has expended that spell and it has failed utterly.

Table 28: SHUKENJA SPELLS USABLE BY LEVEL

Shukenja Level	1	2	3	4	5	6	7
1	1	—	—	—	—	—	—
2	2	—	—	—	—	—	—
3	3	—	—	—	—	—	—
4	3	1	—	—	—	—	—
5	3	2	—	—	—	—	—
6	4	2	1	—	—	—	—
7	4	3	2	—	—	—	—
8	4	3	2	1	—	—	—
9	5	3	2	2	—	—	—
10	5	4	2	2	1	—	—
11	5	4	3	2	2	—	—
12	6	4	3	3	2	—	—
13	6	5	4	3	2	—	—
14	6	5	4	3	2	1	—
15	7	5	4	3	2	2	—
16	7	6	5	3	2	2	—
17	7	6	5	4	3	2	—
18	7	6	5	4	3	3	1
19	8	6	5	4	4	3	1
20	8	7	6	4	4	3	2
21	8	7	6	5	4	4	2
22	9	7	6	5	5	4	2
23	9	8	7	5	5	4	3
24	9	8	7	6	5	5	3
25	9	9	7	6	6	5	3
26	9	9	8	7	6	5	4
27	9	9	8	7	7	6	4
28	9	9	9	8	7	6	4
29	9	9	9	9	8	7	5

Although a shukenja serves a particular religion, players don't need to choose any particular religion for their shukenja characters. All religions are respected and venerated, and the practices and beliefs of one are often intermingled by the peasants with those of another. Unlike the western world, the land of *Oriental Adventures* has no separate, organized church. Instead, religious beliefs and rituals are intertwined with the rituals of daily life. Temples abound, each more or less independent of all others regardless of the deity or deities worshipped.

Shukenja characters roll 6-sided dice for hit points, gaining one die per level. They use the combat and saving throw tables of clerics. They are limited to studded leather or lesser armor, although certain individual pieces of armor can be worn. Their choice of weapons also is limited. See Table 13 for a complete list of permissible armor and weapons.

At 1st level shukenja have six proficiency slots. Only two of these can be filled with weapon proficiencies. Of the remaining four, one must be religion and another calligraphy. The two remaining slots can be filled with any non-weapon proficiency desired.

Before beginning their wandering, shukenja undergo training at a monastery or temple. This training has three aspects: ritual, meditation, and self-defense. The training in ritual teaches the character how to perform the basic religious rituals he needs to know. A shukenja can perform marriages, christenings, funeral rites, observances of holy days, and purifications. The last of these can be effective at lifting curses and warding off evil influences. A shukenja has a basic chance of 5% per level to remove any curse when performing a purification ritual. When purifying to ward off evil influences, the shukenja can sanctify an area with a radius of 5 feet (75 square feet). At the end of the ritual, everyone within the area gains a +1 bonus on all rolls to hit and saving throws when fighting evil spirits. This effect lasts only as long as the shukenja remains within the purified circle. Multiple purifications do not have a cumulative effect.

Meditation is a state of deep concentration. By meditating, the shukenja focuses and regains his energies. One hour of uninterrupted meditation is as restful as two hours of sleep. While meditating, the shukenja is oblivious to hunger, thirst, heat, and cold. He is still conscious and aware of his surroundings, however, so he does not suffer any penalties on surprise or initiative dice rolls.

The self-defense training received by the shukenja gives the character an initial proficiency in one style of unarmed combat (player's choice). The training is free and does not use one of the shukenja's initial proficiency slots.

Shukenja also are trained to draw upon their ki to protect themselves in dangerous situations. A shukenja can focus his ki to physically and mentally resist an attack. The result is that the shukenja improves his saving throw by +3. He can do this a number of times per day equal to his level. The decision to use the ki power can be made at any point during a round, unless the die has already been rolled for the saving throw. Once the die is rolled, the character must abide by the results.

Although they are trained to defend themselves, shukenja are not warriors, so they earn only half the normal experience points for slaying or defeating humans and monsters. A shukenja does, however, gain full experience for defeating evil spirits. Similarly, they are sworn to poverty and earn experience points only for treasure that is donated to charity or the poor. Unlike other characters, however, shukenja also earn experience points for using their curative and healing spells to help others. A shukenja earns 100 experience points per spell level used to *heal*, *cure*, or similarly aid an NPC or creature not associated with the character's party.

Shukenja must live by certain rules imposed by their religion. They cannot eat meat; they must refrain from violence whenever possible (especially killing); and they must avoid immoderate drinking and eating. Failing to follow these rules will result in some type of punishment for the character, chosen by the DM. Loss of spell levels, loss of honor, or a special penance are typical consequences. In some situations the shukenja may be forced to break these rules; the DM should take this into consideration when deciding on a punishment.

Individual shukenja may have additional restrictions placed upon them by the particular religion they adhere to. These are left to the DM's discretion.

Upon entering the religious life, the shukenja severs all ties to his past. Thus, it is not necessary for a shukenja character to belong to a family or clan, nor does he need to roll on Table 38: Character Birth. These things belong to the temporal world and are of little consequence to the shukenja. Likewise, the shukenja is less concerned with the demands of honor than other characters and so is exempt from many of the penalties and bonuses associated with honor. He does have honor, but it seldom reaches the heights attained by other characters.

CHARACTER CLASSES (SOHEI)

Sohei

Table 29: SOHEI

Experience Points	Experience Level	10-Sided Dice for Accum. Hit Points
0—2,000	1	1
2,001—4,000	2	2
4,001—7,000	3	3
7,001—13,000	4	4
13,001—24,000	5	5
24,001—48,000	6	6
48,001—85,000	7	7
85,001—150,000	8	8
150,001—350,000	9	9
350,001—550,000	10	9 + 1
550,001—750,000	11	9 + 2
750,001—950,000	12	9 + 3

200,000 experience points are required for each level beyond 12th.
Sohei gain 1 hp per level beyond 9th.

Sohei are warrior monks, religious soldiers who protect large monasteries. Unlike shukeja, sohei are more militant than holy, and receive very little religious instruction. Instead they are trained in the art of fighting. Sohei defend their monastery against attacks and advance its political claims in the outside world. They are subject to the leader of their temple.

The sohei also is associated with a religion, but his duties are closer to those of the bushi or samurai. The sohei has two prime requisites—Strength and Wisdom. Sohei characters must have scores of 13 in Strength and 10 in Wisdom and Constitution. Those with scores of 15 or greater in both Strength and Wisdom earn a 10% bonus on experience points. They must be lawful, although they can be good, neutral, or evil, regardless of the alignment of their home monastery.

Sohei use 10-sided dice to determine their hit points, gaining one die per level. They use the combat and saving throw tables of clerics. They are allowed to wear any armor and use the weapons listed on Table 13. At higher levels, they become able to cast shukenja spells. They can only use certain spells, however, as indicated on the spell lists. They get the same bonuses and chances for spell failure (determined by their Wisdom scores) as a shukenja. These are listed on Table 27. They begin the game with four proficiency slots and can use these for any allowed weapon proficiencies or peaceful arts.

Table 30: SOHEI SPELLS USABLE BY LEVEL

Sohei Level	1	2	3	4	Spell Level
1-5	—	—	—	—	
6	1	—	—	—	
7	1	1	—	—	
8	2	1	—	—	
9	2	2	—	—	
10	2	2	1	—	
11	3	2	1	—	
12	3	2	2	—	
13	3	3	2	—	
14	3	3	3	—	
15	3	3	3	1	
16	3	3	3	2	
17	4	3	3	2	
18	4	4	3	2	
19	4	4	4	3	
20	5	4	4	3	
21	5	5	4	3	
22	5	5	4	4	
23	5	5	5	4	
24	6	5	5	4	
25	6	6	5	4	
26	6	6	5	5	
27	6	6	6	5	
28	6	6	6	6	
29	7	7	6	6	

At 1st level a sohei can designate one of his weapons as a *weapon of choice*. He must have proficiency with the chosen weapon. Thereafter the sohei gains a + 1 bonus on to hit and damage dice rolls when using that weapon.

At 3d level the sohei, through religious training and practice, can focus his ki power. Knowing that he is among the chosen, this fills his body with berserk energy and disdain for his own life. This condition lasts for one turn and can be done once per day. While in this state the sohei gains one extra attack per round, improves his Armor Class by 1, increases his movement by 3", gains an additional + 1 on to hit, damage, and saving throw dice rolls, and can dodge or deflect missile weapons by making a successful saving throw versus breath weapon.

At 5th level the sohei's fanaticism allows him to fight on even after he reaches 0 hit points. This, however, is a final act on the part of the sohei. To use this ability the sohei must remain in combat with the enemy and cannot stop to perform any other actions. He continues fighting until he reaches -10 hit points or until the enemy is defeated, whichever comes first. During this time he uses the final reserves of his ki to sustain himself and gain a + 2 bonus on to hit and damage dice rolls. At the end of the fight or when he reaches -10 hit points, the sohei collapses and dies. Although this is his final act, it is also one of the greatest heroic deeds a sohei can perform, earning him much honor (albeit posthumously).

At 6th level the sohei is given command over 10-30 other sohei (all 1st-level). Once the size of his command is determined, additional 1st-level sohei are always available to replace those who fall in combat. At each level above 6th, the size of the character's command is increased by 10 1st-level sohei. This command is lost only if all within it (other than the commander) are slain.

At 9th level the sohei receives a commission from the head of his monastery. This commission gives the character the task of escorting a group of priests and monks to a new location, clearing land, building a new monastery, and commanding the defenses of the new site. Thereafter, the character is the commander of all sohei at the new monastery. He can try to recruit new sohei in addition to those he receives for advancing in level. He and all others in the monastery are still subject to the orders of their parent monastery, although rebellions and dissension are not unknown. Of course, if this happens, the parent monastery sends a force of sohei to correct the situation.

Like shukenja, sohei must live by certain religious principles, although these are much less strict for the sohei character. He must refrain from eating meat (fish is allowed) and from excesses of personal behavior. Because of his duty he has no injunction against killing or violence, although outright murder is still considered a sin. Furthermore, the character gains full experience only for defeating opponents in the cause of his monastery. In other instances the sohei receives one-half the normal experience points.

Sohei can come from any caste and are not required to roll on Table 38: Character Birth (although the player can if he wants). Upon entering the monastery the sohei forsakes his family or clan and is not bound by the rules governing families. His status is measured by the importance of his monastery, which is his new family. Honor is important to the sohei, who is affected by honor more than a shukenja. He does not, however, gain honor for the actions of his monastery.

Wu Jen

Table 31: WU JEN

Experience Points	Experience Level	4-sided Dice for Accum. Hit Points
0—2,000	1	1
2,001—4,000	2	2
4,001—8,000	3	3
8,001—18,000	4	4
18,001—36,000	5	5
36,001—65,000	6	6
65,001—100,000	7	7
100,001—140,000	8	8
140,001—280,000	9	9
280,001—600,000	10	9 + 1
600,001—800,000	11	9 + 2

300,000 experience points are required for each level beyond 11th.
Wu jen gain 1 hp per level beyond 9th.

CHARACTER CLASSES (WU JEN)

Wu jen are sorcerors, men of mysterious powers. They command the elements, spirit forces, and the very powers of nature. They are seldom found living with the rest of human society. Instead, they live as hermits and anchorites. Living in the wilderness they purify their bodies and minds and contact the various natural and supernatural powers of the world. From these they learn their spells—magical means to control the invisible forces of the world.

The prime requisite of wu jen is Intelligence. Wu jen characters must have a score of at least 13 in Intelligence. A wu jen with Intelligence 15 or greater gains a 10% bonus on earned experience points. Wu jen cannot be lawful. Human, korobokuru, and hengeyokai can be wu jen characters.

All wu jen use 4-sided dice to determine their hit points, gaining one die per level. They have an automatic +1 hit point bonus per die for a total of 2-5 hit points per level. They use the magic-user combat and saving throw tables. Wu jen are only allowed to use certain weapons as listed on Table 13. At the beginning of play, the player can select one weapon as a favored weapon for his wu jen character. Thereafter, they have a +1 bonus to hit using that weapon. Wu jen cannot wear armor or use shields. They begin the game with six proficiency slots.

Each wu jen character must use Table 32 to determine how many spells of each level he can learn. Check only those spells of a level that can be learned. Check each new level as the character gains the ability to cast spells of that level.

Table 32: WU JEN INTELLIGENCE ADJUSTMENTS

Ability Score	Chance to Know Each Listed Spell	Minimum Number of Spells/Level	Maximum Number of Spells/Level
9	35%	4	6
10-12	45%	5	7
13-14	55%	6	9
15-16	65%	7	11
17	75%	8	14
18	85%	9	18
19	95%	10	All
or more			

Chance to Know Spell is the percentage chance that the character can learn a specific spell. When creating a wu jen character, check each spell individually, in any order desired. Roll percentile dice once for each spell; if the result equals or is less than the character's *chance to know spell*, the character understands that spell and can learn it and cast it. This doesn't mean the character knows that spell immediately. He still must find a written copy of it, learn it from someone who knows it, or research it himself.

As the character gains experience levels, he gains the ability to cast higher-level spells (see Table 33: Wu Jen Spells Usable by Level). When a wu jen becomes eligible to cast spells of the next level, check each spell of the new level to determine whether the character understands it.

The player decides the order in which the spells are checked. This lets him check first for the spells he really wants, ignoring the less appealing spells unless the dice don't allow him to learn those he prefers.

Minimum Number of Spells/Level states the lowest number of spells of each level that a wu jen can learn. If, after one complete pass through the spell list, the wu jen understands fewer than the minimum number of spells, the character can go back through the list, checking again for any spells that he couldn't understand the first time. This process continues until the character understands the minimum number of spells.

Maximum Number of Spells/Level is the upper limit on the number of spells of each level that a wu jen can understand. As soon as this limit is reached, the character may not check to understand any more spells of that level.

Table 33: WU JEN SPELLS USABLE BY LEVEL

Spell Level	1	2	3	4	5	6	7	8	9
1	1	—	—	—	—	—	—	—	—
2	2	—	—	—	—	—	—	—	—
3	2	1	—	—	—	—	—	—	—
4	3	2	—	—	—	—	—	—	—
5	3	2	1	—	—	—	—	—	—
6	4	2	2	—	—	—	—	—	—
7	4	3	2	1	—	—	—	—	—
8	4	3	3	2	—	—	—	—	—
9	5	3	3	2	1	—	—	—	—
10	5	4	3	2	2	—	—	—	—
11	5	4	4	2	2	1	—	—	—
12	5	5	4	2	2	2	—	—	—
13	5	5	4	2	2	2	1	—	—
14	6	5	4	4	2	2	2	—	—
15	6	5	4	4	3	3	2	—	—
16	6	6	5	4	4	3	2	—	—
17	6	6	5	5	4	3	2	1	—
18	6	6	5	5	4	4	2	2	—
19	6	6	5	5	4	4	2	2	—
20	6	6	6	5	5	4	3	3	—
21	7	6	6	5	4	3	3	1	—
22	7	7	6	6	5	3	3	1	—
23	7	7	7	6	6	5	3	3	2
24	7	7	7	6	6	5	4	4	2
25	8	7	7	6	6	6	4	4	2
26	8	8	7	7	6	6	5	4	3
27	8	8	8	7	7	6	5	4	3
28	9	8	8	7	7	7	5	5	3
29	9	9	8	8	7	7	6	5	4

Understanding spells, knowing spells, and remembering spells are three different things. The fact that a wu jen understands a spell means only that when it is first described to him, either verbally or in writing, he can comprehend how it works. Once someone explains the spell to him and he understands it, he knows that spell and can record it in his spell book. Even understanding and knowing a spell is not enough to let him cast it, however. Only by studying the spells in his spell book can the wu jen memorize their magical intricacies and cast them from memory.

For example, consider Hideyori, a 1st-level wu jen with Intelligence 16. He has a 65% chance to understand any spell he encounters, and can know a minimum of seven and a maximum of 11 spells of each level. Looking at the spell list, the player chooses the spell he most wants Hideyori to have—*cloud ladder*—and rolls percentile dice. The result is 32, so Hideyori understands that spell. He won't be able to cast *cloud ladder* until someone teaches it to him. The player repeats this until either Hideyori understands 11 spells (his maximum) or he has checked every spell in the list once.

After one pass through the list, Hideyori understands 10 spells. This is more than his minimum, so he isn't allowed to check any spells twice. He is allowed to understand 11 1st-level spells, however, so if he encounters another spell somewhere in his journeys (in a lost scroll or borrowed spell book, for example), he can check again to see whether he understands it.

If a wu jen's Intelligence is reduced during the game and the change is more than temporary, the player must check his character's spells to see which he retains and which he no longer understands. Roll percentile dice for each understood spell, in any order; a result higher than the character's chance to know that spell means he no longer understands it. Continue checking until the character has forgotten enough spells to comply with his new maximum.

If a wu jen's Intelligence increases during the game so that his maximum number of spells/level increases, he can try to understand new spells as he finds them.

New spells can be learned from a teacher, from another wu jen's magic books (though few wu jen will willingly loan such a precious belonging), or from a magical scroll. A scroll is destroyed in the process of learning its spell.

To learn his spells, a wu jen puts himself through a strict regimen of mental training. He learns to meditate like a shukenga. He develops his ki powers to gain several abilities. By focusing his ki, he can burst into sudden action once per day. This gives him a +3 bonus on the initiative dice roll for one round, making the wu jen a potent opponent in a critical fight.

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At 4th level a wu jen gains his second ki power—the ability to summon massive magical energies. This allows him to cast any one spell that is three or more levels lower than the wu jen's level, at maximum effect. The spell automatically has maximum range (if desired), duration, and effect. Thus a 4th-level character can cast a 1st-level spell at maximum effect. Both powers can be used but once per day.

The spells of a wu jen are divided into five elemental groups—earth/metal, water, fire, wind, and wood/nature. When a wu jen learns all the spells of a single element up to the highest level of spell he can cast, he is considered a master of that element. Thereafter all spells of that element cast by the wu jen have a -1 saving throw modifier and +1 bonus to all damage done. The wu jen himself gets a +1 bonus on all saving throws versus spells of that element. Note that when the wu jen becomes able to cast a higher-level spell he is no longer a master of the element until he learns all the spells of that element at the new spell level.

When a wu jen reaches 10th level, he attracts 1d4 pupils to his service. All are 1st-level wu jen. These pupils serve the character faithfully until they reach a level equal to one-half of their master's level. At this point they leave to continue on their own. However, each pupil who leaves is replaced by another 1st-level wu jen seeking to study under the master.

Although the wu jen does not attract bodies of fighting men, he can hire them and establish his own stronghold. Since he is not a warrior, however, the wu jen must also employ a lieutenant to supervise and command the warriors.

The powerful spells that make the wu jen feared and respected are listed and explained later in this book.

Wu jen speak the language of tengu and oni. In fact, their contact and commerce with these creatures give the wu jen a +20% modifier on the reaction dice roll when he encounters any of these creatures.

Like the shukenja, the wu jen has dedicated his life to a single goal requiring great mental discipline. To reach it the wu jen must sacrifice his ties to family and his concern for honor. Thus, wu jen characters need not roll on the Table 38: Character Birth to determine their family. They never gain the bonuses or suffer the penalties that family and clan bring.

They are also little concerned with honor. While wu jen have integrity, they are unconcerned with the codes of honor that preoccupy samurai and other characters. Bonuses and penalties of honor are much smaller for wu jen.

Since wu jen draw their power from supernatural sources, they must operate under special taboos that do not affect other characters. Indeed, these taboos may seem silly or insignificant to other characters. However, they are vitally important to the wu jen since violating them results in the loss of spells, illness, or other evil events. At 1st level a wu jen character must have one taboo. Thereafter an additional taboo must be selected upon gaining every five levels. Some possible taboos are suggested below. The DM may create additional taboos, so long as they are similarly restricting.

Cannot eat meat.

Cannot have more treasure than the character can carry.

Must make a daily offering (of food, flowers, incense, etc.) to one or many spirit powers.

Cannot bathe.

Cannot cut one's hair.

Cannot touch a dead body.

Cannot drink alcoholic beverages.

Cannot wear a certain color of cloth.

Cannot light a fire.

Cannot sit facing to the east (or north, south, etc.).

The player picks the taboo for his character. If he suggests a suitable new taboo, the DM should allow it.

Yakuza

Table 34: YAKUZA

Experience Points	Experience Level	6-sided Dice for Accum. Hit Points
0—2,000	1	1
2,001—4,000	2	2
4,001—8,000	3	3
8,001—16,000	4	4
16,001—30,000	5	5
30,001—60,000	6	6
60,001—130,000	7	7
130,001—260,000	8	8
260,001—520,000	9	9
520,001—800,000	10	9 + 1
800,001—1,100,000	11	9 + 2
1,100,001—1,400,000	12	9 + 3

300,000 experience points are required for each level beyond 12th. Yakuza gain 1 hit point per level beyond 9th.

The yakuza is many different things, depending on who is asked. He has been called a protector of the common man, thug, extortionist, rowdy, thief, mercenary, jack-of-all-trades, and even an unofficial police force. He is simultaneously despised and respected, sometimes even supported by the local daimyo. On one hand, he represents the shadowy underworld, directing and controlling illegal activities. On the other hand, he provides protection for the helpless and watches over those under his care. Of course, such paternal care has a price, and it is from this that the yakuza makes his living. Because the powers of a yakuza come from dealing with other people, the character class is only truly effective in urban areas. Yakuza operating in the countryside find their life lonely and difficult.

The minimum requirements to become a yakuza character are Strength 11, Intelligence 15, Dexterity 15, and Charisma 16. Yakuza have no prime requisite and never earn an experience point bonus for high ability scores. They must always be lawful but are rarely lawful good.

Yakuza use 6-sided dice to determine their hit points, gaining one die per level. They use the combat and saving throw tables of thieves. They can use any weapon, but are restricted in their choice of armor as shown on Table 13. They cannot use shields. Yakuza must belong to a family clan (which is their yakuza organization, not their natural family) and must determine their birth rank with a -5 modifier on the die roll. Yakuza begin play with three proficiency slots available. In addition, they automatically have the gaming proficiency.

Beginning with 1st level yakuza have the following thief abilities—*move silently*, *hide in shadows*, *open locks*, and *pick pockets*. The yakuza has the same chances of success in these as a ninja character of the same level. Yakuza also *hear noise* as well as a monk of the same level.

Besides these abilities, yakuza have two unique abilities. The first of these is *investigate*. This ability allows the yakuza to gain what otherwise might be secret information about anything in his region. This is very useful in preparing plans and maintaining control over an area. The yakuza could, through discreet inquiries, gain the floorplans of a residence, learn where a lord conceals a particular item, obtain the guards' schedule at a daimyo's palace, learn who stole a particular item, obtain the identity of a police informer, find a shady merchant willing to buy stolen goods, etc. The power is not magical and the information doesn't come from a supernatural source. Rather, the information is quietly gathered from people in the area—dissatisfied servants, observant innkeepers, etc.

The investigate ability has several restrictions. First, the ability cannot gain information that is legendary in nature—the powers of a magical item, the hidden treasure of a spirit creature, etc. Second, it doesn't work automatically. Table 35: Yakuza Capabilities lists the character's chance to find what he's looking for. Third, investigating takes time and money. Common information (facts that are known by lots of people) requires one day of investigation and costs 2d6 fen. Uncommon information (facts known only by a few people, but not secrets) requires 1-3 days of investigation and costs 2d4 yuan. Confidential information (known to only one or two people and told to them in confidence) requires 2d6 days of investigation and costs 2d10 tael. Secret information (known by only one or two people and highly sensitive) requires 3d6 days and costs 2d10 ch'ien or more.

There is also a chance that the information found is dated or partially incorrect. Common information is always accurate. Uncommon information

CHARACTER CLASSES (YAKUZA)

tion has a 10% chance to be inaccurate. Confidential information has a 25% chance to be inaccurate and secret information has a 40% chance to be inaccurate. Inaccurate information is not useless: just some portion of the information is wrong. A guard may have a slightly different schedule, or a new wall may have been added to a floorplan.

The investigate ability also has special range restrictions. These are not defined in terms of feet, yards, or miles, but *areas of operation*. The range restrictions are listed on Table 35 under **Area Covered**. Each is measured from the standard base of operations for the yakuza character and is described below.

Block: This is the area within one block of the character's base of operations. Anything outside this range is not the yakuza's area and is unfamiliar to him.

Ward: Oriental cities are commonly divided into wards. Each ward usually has its own police and local government authorities responsible for local administration. A ward is composed of many blocks. In some cities the wards are separated by walls and gates.

District: This is an unofficial designation that covers several wards. A district usually is identified by some outstanding feature—the types of shops and businesses, a nearby temple, or a geographical feature. Cities with walled wards usually have organized districts with guards and officials to administer the different wards.

Province: The yakuza is able to gain information throughout the entire province.

Table 35: YAKUZA CAPABILITIES

Level	Investigate	Area Covered
1	20%	1 block
2	24%	1 block
3	28%	2 blocks
4	32%	2 blocks
5	36%	3 blocks
6	40%	3 blocks
7	44%	1 ward
8	48%	1 ward
9	52%	1 ward
10	56%	2 wards
11	60%	2 wards
12	64%	2 wards
13	68%	1 district
14	72%	1 district
15	76%	1 district
16	80%	2 districts
17	84%	2 districts
18	88%	2 districts
19	92%	3 districts
20	95%	3 districts
21	95%	Province

Another resource of the yakuza is his *contacts*. Contacts are NPCs who can provide the yakuza with specialized information and aid. They will not join him on adventures, but will buy stolen goods, provide a secure hideout, carry messages, and provide information. Contacts never do anything that might put them in peril, although they may risk their reputations. They remain cooperative with the yakuza and silent about his activities (and their involvement) so long as they are fairly treated, not threatened, and not implicated in anything. A yakuza character receives one contact for every two experience levels. The contacts are not named or defined by the DM or by a table. Instead, when the player wants his character to use a contact, he decides the name and position of the contact and tells the DM. The DM decides whether the contact is appropriate for the character. The contact cannot be more than four experience levels above the yakuza, and the yakuza character must have had some plausible reason for meeting the contact in the past. If the DM rules the contact is acceptable, information about the contact is noted on the yakuza character's sheet. One available contact of the yakuza has been used. Thereafter the contact can be used again by the yakuza as needed. (The DM may want to note information about the contact and create a fitting personality.) The player is responsible for keeping track of the names of his character's contacts.

Some examples of acceptable contacts include the gate keeper of a ward, a ship captain, a minor samurai in the service of a daimyo, a district magistrate, or a wealthy merchant. Basically, the DM must rely on his judgement when determining whether a contact is acceptable.

Like other characters, the yakuza possesses a ki power. By focusing his

energy he can sense and anticipate his opponents' moves for short periods of time. This lets the yakuza position himself to minimize the danger from an attack—sidestepping slightly at the last minute, partially blocking the target point, etc. This ki power does not foil the attack, it only reduces the amount of damage the character suffers by one-half (round fractions up). The power can be used once per round, a number of times per day equal to the experience level of the yakuza.

To be successful, the yakuza quickly learns to master of the art of dealing with others. Yakuza must know when it is best to threaten, cajole, befriend, bribe, or persuade. Because of this, the yakuza gains a +10% bonus on encounter reaction rolls, except for those where social status is involved.

The family of a yakuza is not his natural family. Upon becoming a yakuza, the character is adopted into a yakuza *kumi* or organization of yakuzas. This arrangement is identical to a normal family clan. There is a family head (*oyabun*), uncles, fathers, and brothers. The yakuza is expected to treat these members as if they were blood relations, and indeed some of them may be related. Since this is not a true family, however, the yakuza does not roll on Table 39: Ancestry or Table 40: Birthrights. The yakuza family does have honor (*Zingi*) which must be maintained, with all the normal consequences and restrictions. Belonging to the yakuza family does have its rewards. Each month the yakuza automatically receives 2 ch'i'en per experience level as a stipend.

Starting at 2d level the yakuza is able to call upon a number of his brethren (*kyodai-bun*) to assist him in an enterprise. The brethren can be called only once per level. They must be at least one experience level beneath the player character and can never be higher than 8th level. The player character call up to his experience level in brethren. He isn't required to summon all he is allowed. Once the brethren have been called, no more can be called for the remainder of that level. Of course, major enterprises must be approved by oyabun.

All yakuza families have a base of operations—their territory. Each family is very possessive of this territory. It is, after all, the source of their income and power. Secret wars and feuds are often waged between different yakuza families struggling to retain or usurp a particular district of a city. Since these territories are not official lands, they can co-exist within the boundaries of other states. The center of the base of operations is whatever place the head of the family makes its headquarters. Initially, each new character is assigned some small part of this territory. As he rises in level, he gains more knowledge and becomes responsible for more of the family's territory.

Within a family it is necessary to identify the members and their rank. Yakuza do this with tattoos. Initially, the yakuza character begins with a small tattoo on his arm. Each time the yakuza increases a level, another portion of his body is tattooed. The face, hands, and feet are never tattooed, but high level yakuza have tattoos covering their entire back, chest, and arms. These tattoos show the character's rank and serve as a warning to others. Everyone knows what these tattoos symbolize and quickly learn not to bother such a person.

Honor is important to the yakuza. As a member of the underworld, however, he lives by a different code of honor than the samurai. Should the yakuza's honor fall below that of his family, he is cast out of the family. He can regain his membership at a later time. When cast out, he is treated as a non-person. No one within the territory will speak to him or give him aid of any type for fear of retribution. His death will not be avenged by his family, although other yakuza families still treat him as an enemy.

Although sometimes tolerated, condoned, or even recognized by the government, yakuza are still considered criminals. They always risk being arrested and punished for crimes they commit. Such punishments range from imprisonment to humiliating execution. The yakuza must be wary of the law at all times.

Because of their outlaw status, it is to the family's best interest to keep everything in its territory running smoothly and quietly. They are extremely strict about any enterprises undertaken in their area. All activities of the family are supervised and controlled by superiors, who report to the head of the family. When a yakuza or stranger creates trouble in the family's territory, the family reacts swiftly and efficiently: the offender may be hunted down and disposed of, betrayed to the local police, or chased away. In this way, the yakuza family acts as an unofficial extension of the police force, preventing trouble and easing the duties of the official police.

CHARACTER ABILITIES

CHARACTER ABILITIES

Multiple Attacks

In the Oriental AD&D® game, certain character classes are allowed to attack more than once in a single melee round. Unlike in the "Western" AD&D rules, this ability extends to more character classes than just fighters and fighter sub-classes. Table 36: Multiple Attacks shows which characters can make multiple attacks and how many attacks they can make.

Table 36: MULTIPLE ATTACKS

Character Class and Level	Attacks Per Melee Round
Bushi 1-5	1/1
Bushi 6-10	3/2
Bushi 11 & up	2/1
Kensai 1-3	1/1
Kensai 4-7	3/2
Kensai 8-14	2/1
Kensai 15 & up	5/2
Ninja* 1-6	1/1
Ninja* 7-14	3/2
Ninja* 15 & up	2/1
Barbarian 1-6	1/1
Barbarian 7-12	3/2
Barbarian 13 & up	2/1
Samurai 1-4	1/1
Samurai 5-8	3/2
Samurai 9 & up	2/1
Sohei 1-6	1/1
Sohei 7-12	3/2
Sohei 13 & up	2/1

* The multiple attacks of a ninja character apply only when using ninja weapons. The multiple attack ability of the other class of the ninja character cannot be applied to ninja weapons.

The multiple attacks of a ninja character are allowed only when using ninja weapons. The multiple attack ability of the ninja's other class cannot be applied to ninja weapons.

The first number is the number of attacks allowed in the second number of melee rounds. For example, 1/1 means the character can attack once every round, while 3/2 means the character can attack three times in two rounds. During the first round he attacks once. In the second round he can attack twice. The notation 2/1 indicates the character can attack twice each melee round. The notation 5/2 indicates the character can attack twice in the first melee round and three times in the second. The cycle is then repeated. A character making multiple attacks can divide them between different targets as he sees fit.

The multiple attacks described above apply only to melee weapons, not to missile weapons. Weapon proficiencies, however, can increase a character's number of attacks with both melee and missile weapons. In addition, when fighting monsters of less than 1 hit die, barbarians, bushi, kensai, ninja, samurai, and sohei are allowed one melee attack per level.

Multi-Class and Dual-Class Characters

In the Oriental AD&D® rules no non-human character can have more than one class. Human characters can become dual-class characters, forsaking one profession to learn a new one.

To become a dual-class character, the human must have ability scores of 15 or more in the prime requisites of his original character class. For those classes without prime requisites, the character must have a score of 15 or more in all the abilities that have a required minimum score. The character must also have a score of 17 or 18 in the prime requisites of the new class (or in the ability scores for which there are minimum levels). A dual-class character can have any combination of two classes so long as he meets the ability score and alignment requirements.

A character can become dual-class at any level. When the character abandons the study of his old class he does not lose any of the abilities he gained to that point, including hit points, bonuses to hit, etc. However, he is now considered to be a 1st-level character in the new class. From that point on, any experience points the character earns are applied to the new character class. The character can never again advance in his old profession. The character gains all the benefits from each level of his new pro-

fession except hit points. These don't change until the character surpasses the level he reached in his previous class. When this occurs, the character begins gaining hit points for each new level just as a single-class character would.

While advancing in the new class the character must follow all of its restrictions until he surpasses his level from the previous class. The character still possesses the abilities from the previous class and can use them at any time, but doing so forfeits all experience points that the character stands to gain for that adventure. The character always uses the most advantageous combat and saving throw tables of the two classes without penalty.

When the character surpasses his level from the previous class he is allowed to freely mix the functions of the two classes without any experience point penalty. He must still follow the restrictions of the given class, however, when using the abilities of that class. Thus, a dual class wu jen/bushi cannot cast spells while wearing armor. The only exception is in the use of weapons: the character can use any weapon available to either class without restriction.

Alignment

After determining the character's ability scores, class, and race, the player must select the character's alignment. Alignment represents the character's general moral and ethical outlook. It helps the player understand his character's position in the world and guides his responses to various situations. It is not an overriding compulsion that must be obeyed at every turn or a straitjacket intended to make all characters act the same! After all, characters are only human (or demi-human) and should be expected to have occasional lapses in judgment. But most intelligent creatures follow a personal code of some sort; alignment is a simple, shorthand method for codifying a character's approach to life.

There are nine different alignments for characters to choose from, ranging from a courteous and orderly outlook on life to a destructive and self-centered philosophy. If players intend to have their characters work together during the game, the latter path is not recommended. Selfish, ruthless characters seldom last long in a world where cooperation and compromise are the keys to survival.

Many religions of Kara-Tur hold beliefs that conform to the alignments listed below, but alignment is not religion! Characters of differing alignments can readily follow the same religion. Each religion has an alignment and one of its goals is to convert its followers to that alignment by teaching them its beliefs and creed.

Alignments

Lawful good	Neutral good	Chaotic good
Lawful neutral	True neutral	Chaotic neutral
Lawful evil	Neutral evil	Chaotic evil

LAWFUL characters believe in the ordered structure of the universe. Things exist for a purpose and only through order can these purposes be discovered and used. Order is a necessary part of life. It creates stability in society, harmony between people, and a clear structure of power and responsibility. Without order, the universe and the world of the characters collapses in disarray and anarchy that benefits neither the community nor the individual.

In Kara-Tur, law is by far the most common alignment, to an even greater degree than in other lands. Large empires can only survive through order, where each person knows his position and his responsibilities. Such order extends from the emperor and flows downward from him. Even in the more unstable kingdoms order is important. Lords gain their power through networks of vassals and allegiances. Without order these kingdoms would split into hundreds of factions and no lord would gain. Even creatures outside these societies are affected by this desire for order, arranging themselves in cooperative groups. Through such order, they hope to succeed at their goals, whether for good or ill.

Lawfulness is also internal, as in the samurai code of bushido. This sets not only the samurai's place in society, his responsibilities and privileges, but also sets his code of personal behavior and thought. To live bushido, he must discipline and control his own behavior and thoughts, honing them spiritually for the time when they are put to the ultimate test. Likewise, many of the major religions stress the need for order. Ancestor worship provides continuity from the past; respect for the family gives order to daily life.

Lawful good characters strive to increase the harmony and order of the society for the good of themselves and others. They see mankind as capa-

CHARACTER ABILITIES (ALIGNMENT)

ble of bettering itself through organized action. Actions against the general good must be corrected and in extreme situations must be corrected with force.

Lawful neutral characters seek to increase the amount of stability in the world without worrying whether the general condition is for good or ill. The greater the amount of order and regularity, the easier life will be. Order will reveal the secrets of the universe. A few of the major religions see order as the important factor. The harmony that comes from understanding oneself leads to enlightenment and correct spiritual development. Good and evil exist and must be accepted, but they need not be discouraged or encouraged. Evil, however, often works against the benefits of order and harmony.

Lawful evil characters see organization and order as the tools for achieving their own ends. Despotic tyrants rule by force and terror. A stingy and deceitful merchant uses the laws of the land to steal the property of others. Notorious moneylenders use order to their own advantage. Lawful evil characters are not concerned with the consequences of their actions so long as they profit somehow. They will rob, destroy, or cheat without remorse. Perhaps the only noble grace of such characters is that they respect laws and regulations when they must. Contracts and oaths are binding unless some tricky way can be found to get around them. However, such characters rarely break their word or defy authority openly.

NEUTRALITY believes that all things have a balance. For every good there is an evil; where there is order there is also disorder, and one cannot exist without the other. Without chaos there can be no order, since nothing would balance order. Without evil there can be no good, since good exists to oppose evil. This is an important concept of many religions of Kara-Tur. They believe that all things have a balance (ying and yang). None are good, evil, lawful, or chaotic without the other.

Neutral good characters believe that a balance must be maintained between law and chaos, but do not accept the idea that evil must be tolerated. To them, lawful and chaotic actions need not be destructive. Order and randomness can achieve positive ends. In their personal actions they feel no strong ties to the state or a lord, seeking instead to understand the structures of order and randomness in the society and the universe.

True neutral characters are extremely rare. The position is a difficult one to follow because the character must remain passive to good and evil. What matters to the true neutral is that the balance of forces is maintained. Thus, a true neutral leader tries to remain aloof from neighboring lands unless the balance swings too far one way or the other. True neutrals do not make judgments concerning right and wrong; they are only concerned with the ascendancy of order or chaos in the universe. True neutral characters must be extremely wise in order to perceive the struggle for balance between the universal forces and the consequences of all actions.

Neutral evil characters feel no particular ties of allegiance, but willingly

cooperate with anyone who will further their own ends. They often seek the easy road to fame and fortune, with little concern for the people they trample along the way. They do not have the every-man-for-himself attitude of chaotic characters, but always view things in the light of personal gain. An unscrupulous mercenary captain or a scheming tribal chieftain are often neutral evil, expending the lives of their followers for the best return. Neutral evil characters are difficult to trust, especially when loyalty is based on money, as their allegiance can change whenever a better offer comes along. Only the fear of retribution and revenge restrains them.

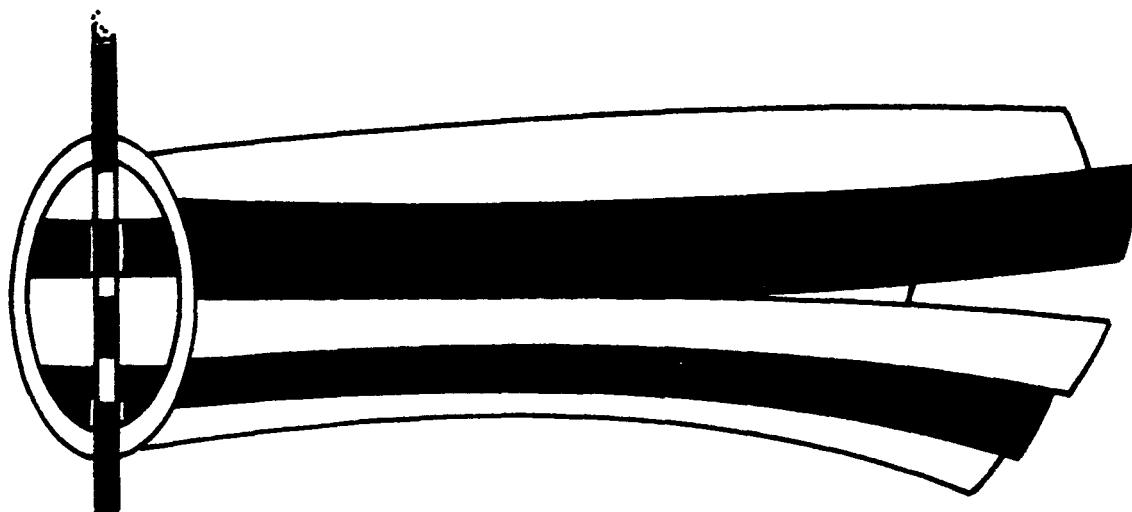
Chaotic alignment is the anathema of all that is lawful. The universe has no order, never did, and never will. All actions that occur come through random chance and to ascribe some meaning to these is folly. Since there is no order, attempts to impose order (through society or laws) are futile. The only concern for such a character is the way he feels at this moment. Chaotic characters believe strongly in freedom of choice and individual will.

Chaotic good characters believe that life has no grand plan, but the human (or creature) spirit is essentially noble and good. Each being must follow his own conscience. By performing good acts the individual can hope to alleviate the suffering and anguish of others, whether caused by random or structured acts. Religions that follow this alignment believe in the importance of self-enlightenment through individual instruction, meditation, and guidance. By understanding himself the person becomes a better being and rises above the restrictions of society.

Chaotic neutral characters are perhaps the hardest type to play. For them, the universe has no order. It is only a collection of events, none of which relate to each other. Their actions are truly random, inspired by the whim of the moment. Good and evil are irrelevant. Such characters are virtually impossible to deal with since they have no discernible behavior patterns. The only thing that can reliably be said of them is that they are unpredictable and amoral.

Chaotic evil characters represent all the worst qualities of the universe. They admit no form or pattern to life. Indeed, they take delight in destruction and chaos. They actively seek to disrupt the order of the universe and enjoy causing pain and suffering. The individual's actions are motivated by desire for personal gain and pleasure. He trusts no one and no one with any sense trusts him. He feels few compulsions about honor or duty. Although such characters and creatures may be found in groups, they can be held together only by fear and force. The strongest and most powerful usually terrorizes the others into obedience. Given the slightest opportunity, any of the group would happily dispose of the leader and assume his position.

Various alignments, because of their beliefs, are opposed to each other. Players with characters in the same group are strongly encouraged to select alignments that complement each other, thereby improving party harmony.



CHARACTER ABILITIES (LANGUAGES)

Languages

An important part of any role playing situation is being able to communicate. Sometimes actions are all that's necessary—a charging wave of ragged bandits needs no words, nor does the stealthy stalk of a tiger through the grass. Facial expressions, too, are nearly universal. With patience, even the basic needs of food, help, guidance, and curiosity can be communicated by simple pantomime. However, only when characters talk to each other (and NPCs) does the player get to enjoy the full range of excitement and challenge that role playing provides. It is therefore important to know what languages a character can speak.

The number of languages a character can learn is determined by his Intelligence or, in the case of non-human characters, by a combination of race and Intelligence. Table 5 in the section on Character Generation shows the number of languages a character has the potential to learn. This is not how many languages the character knows from the start, only the number he might learn in the course of his lifetime.

All characters start able to speak the language of their home country, region, or tribe (this counts as one of his learnable languages). This language is hardly a universal tongue. In some lands, such as Kozakura, it is the common tongue of all inhabitants. In larger empires it is a dialect common to the area. Dialects are variations of the same language; people speaking different dialects of the same language can understand each other about 75% of the time. Dialects among barbarians and people living in wild lands are even more dissimilar and comprehension is limited to 50%. If the character speaks two or more languages, the second tongue is the trade language (unless the character is from a place so isolated that it never has contact with the outside world). The trade language is a combination of words and gestures from the most common tongues of Kara-Tur, a hodgepodge of phrases and gestures picked up by travelers, seamen, and merchants. While it is a nearly universal language, it has an extremely limited vocabulary. Because it was created by traders and merchants, it is really well-suited only for conversing about business and common needs—haggling over prices, selecting food and equipment, and expressing simple, common courtesies. It is capable of expressing very few abstractions. It has no terms for concepts such as the future, love, loyalty, or faith.

If the character has three language slots available, the third is his alignment language. This is a highly specialized language used to identify the moral precepts of the character. As such, it is of little use in everyday conversations. It is limited to statements about the ethical beliefs and religious philosophies of the character.

In addition to these languages, non-human characters can often speak a number of specialized languages—those of their race or of creatures friendly or antagonistic to their race.

Once play begins, characters with the requisite Intelligence should have the opportunity to learn new languages. The choice of languages is wide and varied. There are the languages spoken by different tribal or national groups, alignment languages, ancient languages, and the lan-

guages of certain intelligent creatures. Some of these languages are listed below.

National	Alignment	Creature	Ancient & Special
Kozakura	Lawful good	Tengu	Ninja
Shou Lung (several dialects)	Lawful neutral	Oni	Trade
Beastlands	Lawful evil	Hobgoblin	Yuan-ti
	True neutral	Hengeyokai	
	Neutral good		
	Neutral evil		
	Chaotic good		
	Chaotic neutral		
	Chaotic evil		

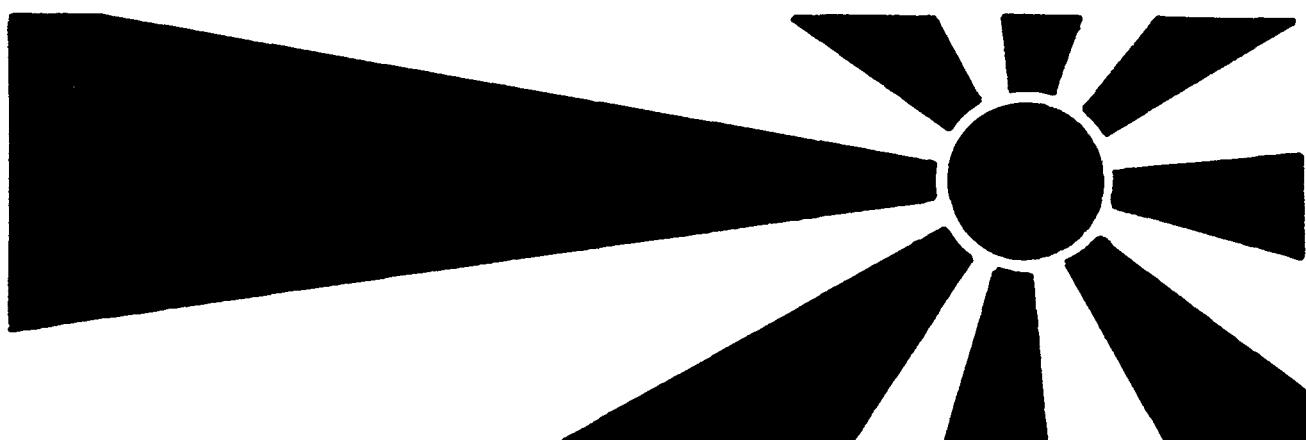
Learning a new language requires study. A character can study under another player character or non-player character who already knows the language. The amount of study required depends on the Intelligence of the student and the amount of time spent with the instructor. If the student has daily contact with his teacher he must study for 20 minus student's Intelligence score months. For example, a character with Intelligence 15 must study for five (20-15) months to become reasonably articulate in the language. The student is not totally fluent in the new language, but can easily make himself understood. Furthermore, the student will always have an accent, identifying him as a foreigner to those fluent in the language.

If the character does not have regular contact with a teacher, the amount of time required to learn the language increases proportionately—seeing the teacher every other day doubles the amount of study time required. If the character is surrounded by native speakers of the language (i.e., is living in Kozakura while learning Kozakuran), the learning time is halved. In any event, Oriental languages are extremely complex and only native speakers or those trained from early youth will ever be able to understand all the delicate nuances of the tongue.

Classes and Subclasses

Those of you who have played the AD&D® game before and are familiar with the *Players Handbook* and *Unearthed Arcana* may find it useful to know how the Oriental character classes fit into the larger scheme of the AD&D game. The parent classes are identified below.

Barbarian	Fighter subclass
Bushi	Fighter subclass
Kensai	Fighter subclass
Monk	Monk class
Ninja	Thief subclass
Samurai	Cavalier subclass
Shukenja	Cleric subclass
Sohei	Cleric subclass
Wu Jen	Magic-User subclass
Yakuza	Thief subclass



FAMILIES, CLANS, AND CASTE

The family is a very important part of most characters' lives. Family here does not mean just the father, brothers, and sisters of the character, but the entire set of relations—uncles, grandparents, cousins, great-uncles, aunts, and in-laws. This interrelated group of people is called the family or clan throughout these rules. Knowing one's family and its collection of alliances and feuds can be vital in oriental society.

Furthermore, the family also includes its ancestors—especially those who achieved great fame in their own day. These ancestors are treated with respect and reverence and can add great honor to a family. Often the warrior rides into battle proclaiming the deeds of his ancestors as proof of his own worth. The government official holds his ancestors as brilliant examples to be followed. A person who doesn't know his family and its past is often not considered to be a whole man.

Characters from certain classes are not required to create families. These people have adopted their profession as a new family. A shukenja, for example, is expected to sever all connections with his past; they would be obstacles to his pursuit of spiritual purity. Players can create family backgrounds for these characters if they want, but then the character must abide by the rules governing families and clans given throughout this rulebook.

This section of the book describes the steps to creating a family, ancestry, and birthright for a player character. Table 37: Birth Requirements by Class lists the requirements and restrictions on the different character classes.

Table 37: BIRTH REQUIREMENTS BY CLASS

Character Class	Birth Table Required?	Modifier	Family Required?
Samurai	Yes	+ 10	Yes
Shukenja	No	0	No
Sohei	No	0	No
Kensai	Yes	0	Yes
Barbarian	Yes	0	Yes
Bushi	Yes	0	Yes
Wu Jen	No	0	No
Ninja	No	0	Yes
Yakuza	No	-10	Yes

Korobokuru who become samurai do not roll on Table 38. Instead, they automatically have the lowest rank allowable for samurai characters. A ninja automatically belongs to the Ninja clan. The character's birth rank can be determined normally, if desired.

Birth Rank

A character's birth rank is his basic social class, and that of his family. It affects the character in several ways: it provides a plus or minus modifier on NPC reaction rolls in situations where title and respect are important; it determines the general type of ancestors the character had and the amount of birthright he has to start; and finally, it gives both the player and the DM a handle on the relative status and importance of the character in the world of Oriental Adventures.

To determine the character's birth rank, roll 2d10, apply any modifiers, and find the result on the proper column of Table 38: Character Birth.

Table 38: CHARACTER BIRTH

2d10 Roll	Birth Rank	NPC Reaction Modifier	Ancestry	Birthright	Honor
2	Outcast	5%	d6/1	d4/1	0
3	Lower Class	10%	d6/1	d4/2	1
4-5	Lower Middle Class	15%	d6/2	d6/1	5
6-8	Middle Class	20%	d10/1	d8/2	8
9-10	Upper Middle Class	25%	d20/2	d20/2	10
11-12	Lower Upper Class	30%	d100/2	d20/4	15
13-14	Upper Class	35%	d100/4	d100/3	17
15-16	10th Rank	40%	d100/5	d100/4	20
17-18	9th Rank	45%	d100/6	d100/5	22
19-20	8th Rank	50%	d100/7	d100/6	24
21-22	7th Rank	55%	d100/7	d100/7	25
23-24	6th Rank	60%	d100/7	d100/8	26
25-26	5th Rank	65%	d100/8	d100/9	27
27	4th Rank	70%	d100/8	d100/10	28
28	3rd Rank	75%	d100/9	d100/10	29
29	2nd Rank	80%	d100/9	d100/10	30
30	1st Rank	90%	d100/10	d100/10	35

When reading the result, the number before the slash is the type of die rolled. The number after the slash is the number of die rolls made.

Birth Rank: The birth ranks are described only in general terms of power, wealth and importance. The exact position held by the character's family depends on the area where he was born and the society in which he lives. A character born into the upper middle class, for example, might be the son of a wealthy peasant, a poor samurai, or even a master beggar. A barbarian might be the chief's son in a small village or encampment. The DM must decide the family's exact status (if necessary). Information on the lands and societies of the orient can be found under Kara-Tur and Daily Life.

NPC Reaction Modifier: This is the base score used to determine the reaction modifier when the player character meets an NPC. The modifier only applies only when the character's status is known and should affect and NPC's reaction. To determine the final modifier, find the base scores for the player character and the NPC. Subtract the smaller score from the larger. If the NPC has a lower birth rank than the character, use the difference as a positive modifier. If the NPC has a higher birth rank, use the difference as a negative modifier. For example, Chang Lui, the son of a wealthy farmer (lower upper class), is ordered to present himself to a local noble of 7th Rank. The referee secretly checks to see the reaction of the noble to Chang Lui. The noble knows Chang Lui's background and this will affect his reaction. The modifier is -25% (55% - 30% = 25%), since the noble is of higher rank.

Ancestry: This column lists the type of die used on Table 39: Ancestry. The number after the slash lists how many times the die is rolled.

Birthright: The number before the slash indicates the type of die used on Table 40: Birthrights. The number after the slash lists how many die rolls are made on this table.

Honor: This is the amount of honor the family (not the character) automatically gains for the indicated birth rank.

Family Structure

After determining a character's birth rank, the family structure must be outlined. The family structure is the grouping of family units that form the clan or family—the head of the clan, uncles, brothers, etc. The player needs a copy of the Family Chart (on p. 144) This chart shows the current relationships of the various members of the family. The chart is divided into three layers, one for each generation. The first row is labeled "Head

FAMILY STRUCTURES

of Family" and includes positions for the head of the family, the character's grandfather, and his various great aunts and uncles. The second row, labeled "Father," provides spaces for the character's father, uncles, and aunts. The final row, "Children," is the player character's generation. On it go the player character and his brothers and sisters.

All families have a head of family—a venerable (and usually old) man who is the founder of the clan. The head of the family always occupies position #1 on the Head of Family row of the chart. He, in turn, may be related to other families not shown on the chart (thus making everyone in both groups distant kin). These distant relationships are determined by the DM. All the branches of the family can trace their kinship back to the head of the family.

For each row on the Family Chart, the player rolls 1d8. The resulting number is the number of spaces used on that row of the chart. Excess spaces are crossed off and not used, starting with the highest numbered space in each row. For example, if a 5 is rolled for the Head of Family row, spaces 8, 7, and 6 must be crossed off in that row. The character has one grandfather and four great uncles or aunts.

After finding the number of spaces used in each row, the exact lineage of the character is rolled. Starting with the Head of Family row, the player rolls a die that most closely corresponds to the number of spaces available on that line (without being less—if five spaces are being used, the player rolls 1d6). The space corresponding to the number rolled is the character's grandfather. (If the die roll is greater than the number of spaces available, roll again.) All other spaces on that row are brothers and sisters of the character's grandfather.

This procedure is repeated for each row of the chart, determining the character's father and then the character's own order of birth. The player can draw lines connecting each of these (as in the example below), forming a genealogical tree for the character.

Underneath each space are lines for sex, name, and number of children. There is a 70% chance that any space is a male descendant. The Head of Family, Grandfather, and Father of the character are automatically male. All members of the family carry the family name, whether male or female. This is normally written and spoken before the individual's name, since the family is more important than the individual.

The number of children born of each space equals 1d8-2. This result is noted in the space for children. Negative results and zero mean that branch of the family has issued no offspring. Family charts are not necessary for every branch—only the branch that leads directly to the player character. Filling out the chart gives the player an idea of the size and structure of his character's family clan.

Additional Family Structures

The method just described for creating a family tree presents a simplified picture of the complex evolution of a family. DMs and players who want more detail and background for a family can add any of the following complications. This does increase the time required to generate a family, and players may want to flesh out their family structures gradually.

Marriages: Female members of a family clan will be married on a die roll of 1-5 on 1d6 (spinsterhood was uncommon and undesired). Note that player character females are never required to be married. These marriages are usually outside the family clan, although marriages between distant relatives in the same family are not unknown. A marriage extends the family, giving the character NPC relatives in other family clans. However, the bonds of relationship by marriage are not nearly as strong as those of direct blood. While families related by marriage generally react favorably to each other, there is no guarantee of friendship between distant cousins. A character gains a + 10% bonus to reactions from NPCs belonging to family that is related to him by marriage.

If marriages are determined, the DM must decide what other family is linked to the player character's family clan. Marriages usually are between families of approximately equal rank. The player can note this on his Family Chart and the referee notes the marriage on his Master Family Chart.

Adoptions: Another possibility is adoption. There is a 1 in 20 chance (5%) that any person on the Family Chart entered the family clan by adoption. Adopted members may be orphans (1 or 2 on 1d6). Orphans are related only to the members of their adoptive family clan.

However, some adoptions occur while the family clan, sometimes even the parents, of the adopted person are still alive. In these cases the adopted person has two family clans: his hereditary family and his adopted family. Like marriages, adoptions expand the family's relationships and give a + 10% reaction bonus when dealing with members of the

adopted family clan. Unlike marriages, adoptions frequently occur between families of different birth ranks. Indeed, they are often politically motivated, allowing members of a lower birth rank family to increase their status through adoption.

Polygamy: Polygamy is being married to more than one wife at the same time. In the societies of the Oriental AD&D® game this is legal and not unknown, although most marriages are monogamous (only one wife). Polygamy is common only among families of great wealth and power, who must use marriage to secure their alliances and cement their control over other families. The DM should consider the situation carefully before allowing this option. If so, he must decide whether the grandfather or father had a polygamous marriage. (Polygamy involving any other relative has no effect.) Then the DM must determine how many children were borne by each wife and what the player character's position is.

Polygamy greatly confuses the issue of relationships. As a rule, the first (or principal) wife is the most favored. Her children are eligible for direct inheritance, those of other wives are not. However, the father could choose to favor the children of a later wife (especially if they are more talented or their mother more loved), skipping over those of the first wife. Furthermore, the first wife might bear only daughters while the first son of the family comes from a later wife. Typically, each wife would try to maneuver the others out of the picture to secure the husband's favors for her children. The relatives of various wives can also get into the picture. The family of the first wife may be insulted by slights to her and her children, while powerful relatives might try to impress the husband with the benefits of a second (or later) wife.

The effects of inheritance and favor are so varied in these situations that the DM must arbitrate the final results. As a rule, the inheritance passes to the first son of the first wife, while those of other wives receive little or nothing. If this is not the case, the family of the first wife will react negatively to children of other wives.

It isn't unreasonable to assume that most marriages are monogamous simply because the husband wishes to avoid the problems polygamy creates in the household.

Further Generations: The Family Chart traces only three generations: that of the player character, his father, and his grandfather. Players can create further generations of ancestors using the same procedures. Aside from adding color to the campaign, these generations of ancestors have little effect on play. The end result may be that everyone in the campaign is related somehow to everyone else. This provides historical interest but no reaction roll modifiers, as the families drift apart across the generations.

Interrelated Player Characters: With the DM's agreement, player characters can choose to be members of the same family clan (although not necessarily with the same father or grandfather). The player characters must be of the same race. Barbarian player characters can only share a family with other barbarian player characters; the same applies to samurai player characters. The interrelated characters have the same birth rank and the same number of spaces available on the Head of Family row of the Family Chart. Thereafter, they roll normally on the Family Chart, but the essential details of both charts must be identical: the various relations must have the same number of children on both charts, etc. Two player characters cannot occupy the same slot on the chart (*i.e.*, both cannot be the first son of the same father) unless they are twins. Even then, one must be older. Only one set of Ancestry rolls is made for the two characters and ancestral holdings must be assigned identically on each chart. The names of the various family members must be identical. Interrelated player characters can create interesting and colorful campaigns.

Deaths: Once per game year, the DM checks the fate of the NPC members of the family clan. This is in addition to any random events during the course of the year. There is a chance each year that members of the family will die due to natural or accidental causes.

Percentile dice are rolled for each NPC family member. Those on the Head of Family row have a 10% chance of dying. Those on the Father row have a 7% chance, and those on the Siblings row have a 5% chance.

When an NPC character dies, cross that space off the chart. His possessions pass to his firstborn son 75% of the time. If they do not, a power struggle ensues. Roll percentile dice for each brother of the late NPC, his remaining children (if any), and the head of the family. The character with the highest number receives the birthright. This represents unusual requests of the will or in-fighting in the family for control of the possessions. In almost all cases it leads to bad feelings, feuding, and possibly even a split in the branches of the family clan. The DM decides the repercussions of such an event.

If the head of the family dies, the title passes to the next brother (if any) or to the eldest son of the late NPC (if there are no surviving brothers).

Again, such events can create bad feelings or even break up the family clan, as decided by the DM.

Finally, if a player character dies, the player can re-enter the game as a member of the same family, assuming the role of one of the late player character's brothers or sisters. The new character cannot hold any property but otherwise receives normal birthright rolls. The character automatically begins the game at 1st level.

Master Family Chart

Dungeon Masters who intend to include lots of family intrigue in their campaigns should create a master family chart for recording names, birth ranks, honor, alliances, and relationships for all the player character and NPC families in the game.

At the center of the chart should be a space for the emperor or supreme ruler of the land. Each family that figures in the campaign receives a space somewhere on the chart. Families of high birth rank should be closer to the emperor's space, while those of low birth rank are farther away. Clans which are related by marriage can be connected by a dashed line. Clans which are related by blood are connected by a solid line. A dotted line can note ancestral allies and a line of arrows can note ancestral enemies.

Ancestry

Table 39: ANCESTRY

Die	Ancestry	
Roll	Honor	Result
1-3	0	—
4	+15	Criminal
5	0	Land, small mountain
6	0	Roll again, using next higher die or + 10
7-8	+ 2	Land, small farm
9	+ 2	Traditional business
10	0	Roll again, using next higher die or + 10
11	-10	Common bloodline
12-15	+ 3	Land, modest farm
16-19	+ 6	Land, small town
20	0	Roll again, using next higher die or + 10
21-24	0	—
25-26	+ 6	Advantageous marriage
27-31	+ 3	Ancestral alliance
32-35	+ 2	Ancestral feud
36-38	0	—
39	+ 6	Brilliant artisan
40-42	+ 8	Castle, small
43-44	+ 10	Castle, large
45	+ 7	Classic artist
46	-10	Curse
47-49	0	—
50	-10	Defeated family
51-54	+ 6	Estate, small
55-56	+ 7	Estate, large
57	+ 9	Famous general
58	+ 1	Famous holy man
59	+ 8	Famous minister
60-63	0	—
64-69	0	—
70	+ 10	Folk hero
71	-20	Great betrayal
72	+ 15	Great hero
73-77	0	—
78	+ 12	Imperial bloodline
79	-5	Infamous general
80	-7	Infamous minister
81-85	0	—
86-87	+ 4	Land, large town
88-91	+ 2	Merchant fleet
92-93	-5	Notorious moneylender
94-96	+ 7	Heditary title
97	0	Roll again, + 10 on die roll
98	0	Secret society
99	+ 3	Tragic event
100	0	—

Once a character's birth rank and family structure are known, the ancestry of his family must be determined. Ancestry is more than a list of ancestors. It includes properties and goods that have been handed down from generation to generation, outstanding debts or obligations of the family, traditional alliances and feuds, and notable deeds, both respected and infamous, of past generations. The ancestry generated here, however, is only the bare bones. The player and the DM must work together supplying names and specific details for the story. But this is part of role-playing, allowing the player and DM to create a unique world for their campaign.

HONOR: Adding this honor to that found under Character Birth gives the family's base honor for use in the game.

ANCESTRY RESULT: This is a general description of a piece of property, an ancestor, or an event in the family's lineage.

Advantageous marriage: In the recent past the family managed to arrange a marriage between one of its daughters and a man 1-3 social levels higher. The family is now related by marriage to a higher social class.

Ancestral alliance: The family has a long-term friendship with another family of roughly the same level. The DM determines the family. A + 20% modifier is applied to NPC encounter reactions between the families.

Ancestral feud: The family has a long-standing blood feud with another family of approximately the same level. The DM determines the family. A -40% modifier is applied to NPC encounter reactions between the families. Poor reactions lead to insults, duels, or attacks.

Brilliant artisan: The family produced a craftsman noted for his exceptionally fine work.

Castle: One of the family groups holds the deed to a castle or similar property (a barbarian clan might control some natural stronghold or semi-permanent camp). This includes the fighting men needed to garrison the castle and guard the commoners who live nearby and serve the lord of the castle.

Classical artist: One of the family's distant ancestors was an artist whose work is now considered to be classic in its field.

Criminal: One of the family's recent ancestors was a notorious condemned criminal (horse thief, murderer, etc.). This is an awful blot on the family honor.

Curse: An ancestral curse haunts the family, perhaps as a result of some great evil done by the family in the past. It may be a haunting by a vengeful spirit, a tendency for the men to be killed young, etc. The curse is well-known to all. It has no effect on the everyday life of family members and does not directly affect the player character. However, the need to perform some deed to lift the curse can be the basis for an exciting adventure.

Defeated family: The family was once large and powerful, but was defeated in a great struggle for power. This defeat results in lasting dishonor to the clan. The family automatically has an ancestral feud with the victorious family (determined by the DM). In addition, the family has ancestral alliances with any other defeated families.

Estate: The family holds the deed to an estate. This includes control of the peasants who work the land, warriors to defend it, and an appropriately styled dwelling for the owner. For barbarian characters, an estate can also be the control of a large herd of animals. Estates generate a yearly income for the owner of the land between 100 and 1,000 ch'ien.

Famous general, holy man, or minister: An ancestor of the family is remembered for his heroic deeds in war, his religious purity, or his wisdom as a councilor, minister of state, advisor, or chieftain. The ancestor is venerated and respected by the family and is known to others.

Folk Hero: A distant ancestor was a hero and defender of the common people. The commoners remember this and the family gains a + 10 modifier on encounter reactions with NPC commoners.

Great betrayal: A distant ancestor attempted (and failed) in an act of great treachery to his lord. His name is only spoken in evil tones.

Great hero: A distant ancestor was a hero renowned in folklore and legend. All of his deeds were magnificent (especially as the stories were told again and again) and he has come to represent the heroic ideal. His name, family, and deeds are known to all.

Imperial bloodline: The family can trace some blood connection to the imperial house (or the highest ruler of the land). Although extremely tenuous, the family can claim some right to the throne. This doesn't mean anyone in the family will ever reach this position, since there are many more claimants with better bloodlines (such as the emperor's children).

Infamous general or minister: The family managed to produce a leader noted for his venality, bungling, stupidity, or corruption. Since he reached high position, his evils or failures are well known to all.

ANCESTRY

Land: The family holds the title to land. Mountain land is poor and unsuitable for cultivation, although bamboo and lumber may be taken from it. Such land can support only 2-8 people (one small family). Farm land is used for crops (mainly rice). Small farms can support 3-12 people and moderate farms 4-16. Town land can mean the family controls an entire village, a mansion in town, or several blocks of a city. Depending on its size, property produces income for the branch of the family that controls it. If only one piece of land is held, it is worked and lived on by some branch of the family. If more than one property is held, the family does not live on the land, but receives rent from commoners who do. Yearly income from property ranges from 10 to 2,000 ch'ien.

Merchant fleet: Some branch of the family has a successful trading business. It owns 2-5 ships (caravans in land-locked areas) and appropriate warehouses. It also hires men to serve as sailors (or teamsters), guards, clerks, etc. A merchant fleet produces a yearly income between 100 and 1,000 ch'ien.

Notorious moneylender: A recent ancestor made a good living loaning money (usually at exorbitant interest) to local people. This gave the family a bad reputation, but greater wealth. The character is automatically entitled to an extra roll on Table 40: Birthrights.

Hereditary title: The head of the family holds a hereditary title of respect or nobility. When he dies, it will pass to his son.

Secret society: The family has long-standing connections with a secret society. The DM determines the exact purpose of the society. This is not known to anyone outside the family and the society members. It does provide the player character with contacts inside this society.

Tragic event: Some sad event has occurred to a distant ancestor be it in love, war, or business. However, the nobility of the ancestor's suffering has actually increased the honor of the family. Such events usually find their way into folktales, dramas, or songs.

Assigning Ancestral Holdings

Ancestral holdings are the property results gained on the Table 39: Ancestry. These are automatically owned by some NPC of the family. They are never owned by a player character (or his siblings) at the start of the character's career. The first ancestral holding is automatically held by the head of the family. Assign any remaining holdings by random dice roll to NPCs on the Head of Family and Father rows of the Family Chart, using the method described for determining the character's position in the family. If the die roll is greater than the number of spaces, that property is owned by the head of the family.

Note that simply because a property belongs to the player character's family clan, this does not automatically grant the player character use of the property. He must request permission of the NPC owner and a reaction roll must still be made. Furthermore, the DM can refuse such requests if they are not in keeping with his campaign.

Birthrights

A birthright is something a player character begins the game with, by virtue of his family clan. It may be a treasured heirloom or a share of the family holdings. Or it may be nothing, owing to poverty, birth order, or chance. Birthrights are determined for the character at the beginning of the game. Once determined, they are the property of both the player character and the family clan. If the player character dies, the birthright returns to the possession of the family clan. If the character loses a birthright, he and his family lose honor.

To determine what birthrights a character has, the player must roll on Table 40: Birthrights. The type of die used and the number of die rolls made was determined by Table 38: Character Birth. The number of die rolls allowed is modified by subtracting the character's birth rank. The first son, for example, subtracts one from the number of rolls allowed.

Table 40: BIRTHRIGHTS

Die Roll	Honor	Birthright
1-3	0	—
4	0	Roll again, using next higher die or + 10
5	0	—
6	1	Property Share
7	0	Roll again, using next higher die or - 10
8	1	Property share
9-16	0	—
17-18	1	Property Share
19	0	Horse
20	0	1-6 cash strings
21-30	0	—
31-33	2	Armor of quality
34-40	0	—
41-45	1	Property share
46-50	0	—
51-55	0	1-8 cash strings
56-60	1	Property share
61-63	2	Weapon of quality
64-70	0	—
71-75	2	Armor of quality
76-80	1	1-4 horses
81-90	0	—
91-95	0	2-12 cash strings
96-98	2	Weapon of quality
99	4	Magical weapon
100	0	Roll again with + 10 on die roll

Honor indicates the amount of personal (not family) honor the character gains for receiving the birthright. This does not increase the family's base honor, but is added to the character's honor at the start of the game.

The effect of each birthright is as follows.

Property share: The character receives 10%-30% of the yearly income generated by a property, if any are possessed by the family clan. The character can receive property shares only from those lands held by his father, grandfather, or the head of the family. A character can never have more than a 30% share in a single property. If the family holds no productive property, this roll is treated as no result.

Horse: The character receives one or more horses. They can be any type the character desires. This does not include a saddle or any other tack required.

Cash strings: The character receives the listed number of cash strings. Each string holds 100 coins. The DM determines the type of coin in each string.

Armor of Quality and Weapon of Quality: The character has been given one of the family's minor heirlooms—a suit of armor or a weapon of quality (see Treasure). If it is armor of quality, the DM randomly determines the type of armor. If it is a weapon of quality, the player chooses the type of weapon. Such items cannot be given away or sold, since they belong in part to the family. The character is expected to pass these items on through his family in later years.

Magical weapon: The character receives one of the family's great treasures—a magical weapon (complete with history). The weapon is either a sword or a miscellaneous weapon. It is never more magical than + 2 and has no special abilities. Like a weapon of quality, the character can never give away or sell this item. Furthermore, should the character lose the item and still live (instead of dying in the attempt to regain it), he suffers a great loss of honor.

Roll again: The player should roll again, using the next larger type of die (1d4 becomes 1d6, 1d6 becomes 1d8, etc.). If the character is already rolling d100, add 10 to the result instead.

HONOR

Power, wealth, and position—all these mean nothing to a character of the oriental world if he is without honor. Honor is a reflection of his character and the character of his family. It is a measure of his worth in the society, his dependability, his personal character, his trustworthiness, his decency, and more. The honor of a family affects the honor of a character and vice versa. With honor comes respect, power, influence, and position. Without it, characters can expect disrespect, humiliation, and insults.

Honor is something the character earns through his actions, like experience points. Moreover, honor can also be lost, depending on the actions of the character. In fact, honor is easier to lose than to gain so characters must carefully consider the consequences of their actions. Breaking faith, treachery, cowardice, and unavenged insults result in a loss of honor. Valiant deeds, self-sacrifice, mastery of skills, and keeping faith earn the character honor. As the character gains honor he also gains better reactions on encounter rolls, gifts, and better characters to replace honorable characters who have died.

Oriental honor is different from the honor of a paladin or cavalier. It is not a judgment of good and evil. Characters with high honor are not necessarily good and those with low honor are not necessarily evil. A cruel villain can possess high honor and a heroic samurai, through unfortunate circumstances, might possess low honor. Honor is more a measure of the deeds accomplished by both the character and his family clan. It reflects obedience, loyalty, talent, and success, qualities that can be held by any character regardless of alignment.

Players must keep track of the honor their characters gain or lose by recording *honor points*. At the end of each adventure or major encounter the DM gives honor points to characters who carried themselves well and takes them away from characters who acted dishonorably. Characters don't earn honor points for every adventure they undertake, unlike experience points. They must do something special to earn additional honor points (or lose points).

Starting Honor

All characters start with a certain amount of honor. Those with family clans determine their starting honor by comparing their family's base honor to their ability scores. Other characters' base honor is determined by race, character class, and ability scores.

Characters with Family Clans: Start with the base honor determined by birth rank. Add or subtract any adjustments to the family's honor obtained from Table 39: Ancestry. The final result is the family's honor and should be noted on the player character's record sheet under the heading "Family Honor." (Always use a pencil because these numbers can change during the game.) If the family honor is a negative number, raise it to 0.

Next, using the family honor as a base, add any bonuses due to the character from birthrights. Finally, add in the lowest ability score of the character. This is the player character's starting honor and is noted on the record sheet under "Character Honor."

Characters without Families: For characters without family clans, consult Table 41 to find the base honor for the character, according to his character class or race.

To this base, add in the character's lowest ability score. This is the player character's starting honor; note it on his character sheet.

Table 41: INITIAL HONOR

Character Race/Class	Base Honor
Shukena	20
Sohei	15
Kensai	25
Bushi	10
Hengeyokai	10
Wu Jen	15
Yakuza	1d20 + 20

Gaining and Losing Honor

During the course of play a character's actions can cause him to gain or lose honor points. Some classes are more concerned than others with honor, and characters from those classes may gain or lose more honor for the same action than someone from another character class. A samurai's honor, for example, fluctuates a lot more than that of a wu jen or a shukena. No character can have more than 100 points of honor.

Honor points always are awarded by the DM. Players can make reasonable protests if they feel the DM overlooked something but the DM's judgment is final. Honor points are normally awarded at the end of an adventure. On long adventures, however, the DM can award honor points after a major encounter or deed or at the end of each game session. Typical honor point awards are listed on Table 42: Honor Awards, organized by character classes.

It is impossible to cover every situation that might occur. The DM must rely on his judgment, using this list as a guideline, in situations that aren't covered.

Altering Family Honor

The actions of a single player character can affect the fortunes of his family clan for good or ill. Noble, heroic, and successful characters elevate their family name while craven, lying, and treacherous characters drag their family name down with them.

If a player character's honor is 10 points higher than his family's honor, the base honor of the family is increased by one point. The same thing happens at 20, 30, 40, etc., additional points. This bonus can be earned only once for each group of 10 points.

The bonus can be earned even if character already has as much honor as he can ever earn. In this case, honor awards are made only to determine whether the family's base honor increases. In other words, the character has reached his pinnacle but his deeds still reflect well upon his clan.

At the other end of the scale, any character who loses five or more points for a single action causes a loss of one honor point from his family's base honor. His shameful behavior has made a lasting blot on the family name.

In either case when a character changes the honor of his family, all other family members have their honor increased or decreased by the same amount as the family. Thus, the actions of family members can affect each other's honor.

Effects of Honor

As a character gains and loses honor, certain advantages and disadvantages automatically come into play. Some of these are quite beneficial, others are extremely grave.

First and foremost, if any character, no matter what race or character class, ever allows his honor to fall below zero, that character is out of the game. The player should crumple up the character record sheet and toss it away.

If a character of the samurai or kensai classes allows his honor to fall below the current base honor of his family, he loses his status as samurai or kensai (samurai become ronin and kensai are treated as bushi). He has dishonored his family.

A character of any class whose honor falls below his family's honor or below the base given for his class immediately incurs a -20% modifier on all NPC reaction rolls with members of the family. This negative modifier remains in effect until the character's honor again equals or exceeds the family's honor or the character class's base honor.

For every 10 honor points a character has above his family's or character class's base honor, that character gains a + 5% bonus on NPC reactions with members of the same family or organization. Remember,

EFFECTS OF HONOR

however, that as the character's honor increases his family's or group's honor also increases, so it becomes harder and harder to impress them.

When a character earns 75 honor points, he receives a gift from a powerful lord known to him (a daimyo, an important official, etc.). The gift is appropriate to the level and class of the character. A 6th level samurai might receive an ornate sword scabbard, while a 12th level wu jen might be given a miscellaneous magical item. In no case will characters be given gifts that might pose a threat to the NPC lord. The player character, of course, is expected to return the compliment somehow.

When a character receives 80 honor points, his name begins appearing in popular songs and stories as a minor or local hero of mention. In addition, there is a 10% chance per week that a notorious foe (human or otherwise) starts boasting of his ability to vanquish the character. Such boasts automatically reach the character's ears. Should the character refuse to seek out and defeat the foe, he suffers a loss of 10 honor points.

When a character reaches 90 honor points he is invited to come and serve one of the most powerful lords of the land (the DM decides who). The character is under no obligation to accept. Refusal, however, angers the lord and the character suffers a -10% penalty on all reaction rolls with that lord and his followers thereafter.

When a character reaches 95 honor points he is considered a great hero, suitable material for epic songs, lengthy folktales, and the like. The

character automatically gains a +10% bonus on all reaction rolls with characters of lesser rank and a -10% penalty with those creatures of opposite alignment or belief. Essentially, those who might like the character are more disposed to treat him with respect, while those who dislike the character are even more likely to hate or detest him for his superior qualities.

The final benefit of honor comes into play when a character dies and is not returned to play. In this case, the player's next character gains bonuses to his dice rolls.

Subtract the family's or character class's base honor from the character's honor at the time of his death (including any points the character earned for dying gloriously). Divide the remainder by 10, rounding fractions down. This is the number of bonus points the player can use when creating a new character. These points can be added to ability score or hit point dice rolls however the player sees fit. No more than three points can be added to any single roll, and the bonus cannot raise the dice roll above the racial or class maximum. The bonus cannot be saved and used later in the character's career.

The character created with this bonus can be of any race, class, or family. The player can create any type of character he wants, so long as the ability score requirements are met normally.

Table 42: HONOR AWARDS

All Characters		Points awarded
Accused of crime (innocent or not)		-4
Acquiring property		+1
Avenging murder of family member		+5
Banished		-5
Being taken prisoner		-10 *
Breaking an oath		-4 *
Completing a great deed		+5
Convicted of crime		-10
Defeating an ancestral enemy (ancestral feud family)		+2 *
Defeating a superior opponent of same character class		+1
Defeating monsters	+ 1 per 2000 x.p. **	
Fulfils an oath		+2
Fulfils family debt		+7
Giving a gift of value to NPC		+1
Granting a favor to NPC		+1
Heroic death		+10
Losing a birthright		-5 *
Losing a contest		-1
Losing to inferior opponent of same character class		-2
Making item of quality		+1
Marrying into higher birth rank family		+1
Murder of a family member		-3
Rash or improper social behavior		-2
Reaching name level		+2
Refusing a contest		-2
Requesting a favor		-2
Saving the life of another at great risk to own life		+5
Serving a powerful lord		-2 *
Treason		-30
Winning a contest		+1

* These awards are doubled for samurai characters.
** This applies only to points earned for defeating a single—creature.

Shukenga		
Healing, curing, or restoring NPCs		+1
Removing a curse		+1
Taking life		-3

Hengeyokai		
Being recognized as hengeyokai when in human form		-1
Perpetrate humiliating prank on enemy		+1

Kensai		
Losing a duel vs. NPC		-3
Overindulgence in food or drink		-2
Proficiency in a ninja-preferred weapon (unless specialized weapon)		-5
Refusing a duel vs. NPC		-5
Using a ninja-preferred weapon (unless specialized weapon)		-1
Victorious against overwhelming odds		+3
Winning a duel vs. NPC		+1

Honor awards for kensai duels are only given for fighting a particular NPC once per level. A second duel with the same NPC will have no effect until the player character advances in level.

Ninja		
Completing a ninja mission		+3
Failing a ninja mission		-10
True identity discovered		-30
Unnecessary deaths in course of mission		-5

Samurai		
Entering into debt		-3
Fleeing a fight		-10
Forming an alliance with an NPC family		+1
Gaining a court proficiency		+1
Leading a losing force in battle		-4
Leading a victorious force in battle		+3
Losing item of quality		-5
Losing magical item		-10
Proficiency in a ninja-preferred weapon		-10
Refusing one's lord		-3
Taking a bribe		-1
Taking prisoners		+1
Using a ninja-preferred weapon		-3

Sohei		
Defeating sohei of other monastery		+1
Forming alliance with NPC samurai family		+1
Losing monastery's minyan		-10

Spirit Folk		
Allowing damage to occur to lifeforce (bamboo and river spirit folk only)		-5

Wu Jen		
Making a magic item		+2
Yakuza		
Being discovered by police		-2
Claiming territory from an opposing yakuza organization		+5
Being defeated by a commoner		-3
Selling stolen goods		+ 1 per 100 ch'ien

MONEY AND EQUIPMENT

Living requires money and the inhabitants of Kara-Tur are no exception to this rule. Indeed, maintaining the lifestyle and tastes of a refined noble demands money. Such characters are commonly expected to support and contribute to the arts, field powerful armies, provide for the needs of their followers, build necessary public works, maintain a household appropriate to their rank, and freely give gifts for numerous occasions. Even those of lesser status feel the regular need for money—new clothing, better equipment, new lodgings, and artistic tastes all improve the position of the character.

However, the lands of Kara-Tur are broad and varied with many divergent cultures and histories. Different traditions have arisen in different lands. The vast empire of Shou Lung is blessed with a strong central government and can exert its authority to do what perhaps can be done nowhere else in the world—print paper money. The loosely held-together rule of T'u Lung mints regular coinage while the titular empire of Kozakura freely uses the coins of others. Still further on the edges of civilization, the various warlords occasionally mint coins. Beyond even this slight ken of civilization, barbarian tribes live their entire lives without seeing or using a minted coin. For them, barter and direct trade are the only forms of exchange. Thus, at different points throughout Kara-Tur the following monetary systems can be found in use:

Established Currency: The government issues and controls the minting of coins ensuring that they are of uniform size and shape. Although the coins can be melted down for some value, the result will be less than the original coins. They are honored by merchants because they are backed by the imperial treasury and are known to be worth a set amount of goods (one coin can buy [x] amount of rice, fish, cloth, work, etc.). This confidence allows the government to issue paper money for much larger amounts than what its true value represents. Officials may oversee the prices of market goods (to prevent inflation). Barter, though uncommon, is still used. Taxes can be paid in grain and other such commodities. Haggling over prices should be expected for larger purchases within the character's budget.

Regular Currency and Barter: Coins are minted and used, although not always regular in size or shape. Values are not absolute and the value of the coin more directly represents the value of its own worth. A silver piece's value depends on the value of silver and the amount of silver the coin contains. A coin is usually worth [x] amount of goods or service but weighing coins to determine their value is not uncommon. Larger purchases are often made by barter—directly exchanging goods of equal value. Land may be bought by payment in gems, art treasures, services, or a share of a crop for a length of time. Haggling is common since prices can fluctuate greatly.

Irregular Currency and Barter: Coins may or may not be minted. If they are, they are often irregular in size and shape. Coins from foreign lands are used without prejudice. All coins are only worth the amount of precious metal they contain. Paper money is useless. Goods and services are often bought by barter. There are often semi-fixed units of barter—a sheep is known to be worth so much, a horse has a general value, etc. The bushels of rice a man harvests or collects in a year are seen as personal worth since he can use these to buy things. However, since items of barter are unwieldy to carry around, written contracts are often made, the buyer signing over a certain portion of his harvest to be collected at a later date. Thus, a man's wealth is measured by the goods he owns, the goods he can make or grow, and the contracts he holds. Legal systems are designed to enforce the honoring of contracts and the fulfillment of obligations.

Pure Barter: A man's wealth is measured purely by the goods he owns and can trade for other things. This is most common in the uncivilized lands. Contracts are generally not drawn up (either written or verbal). Purchases are made by giving the seller something of equal value. Haggling is a must, since nothing has a set value. The value of any item is only set by how much the buyer is willing to give and how little the seller will

accept. Legal systems are generally not very formal. A man's reputation as an honest dealer, cheat, simpleton, liar, or hard bargainer greatly influence how much people are willing to pay or receive from him.

Characters will normally find themselves only having to deal with one of these systems, unless they undertake great journeys. The particular system used depends on the area of the DM's campaign. Furthermore, the DM can choose to use the monetary system he feels is simplest, so as not to slow down or complicate play.

Coins: Unlike the other AD&D game rules, (with its use of copper, silver, and gold) characters in Kara-Tur use copper, silver, and paper currency. Gold, although quite valuable, is not considered a proper form of currency. Rather, this metal is reserved for artistic and craft purposes.

The following are the standard coins of Kara-Tur. The names given can be used regardless of the area the player characters are in. However, the DM can change the values of the coins from land to land, based on the rate of exchange, or the desirability of coins, etc.

Copper coins are the most common form of coinage. There are two types, the fen and the yuan. The fen is the lowest in value. The yuan is next in value, equal to five fen. Each coin is pierced through the center. Groups of coins are threaded on strings, normally in amounts of 50 to 100. Called cash strings, they are normally carried tucked in the sleeve. This simplifies both the carrying and counting of the coins.

A ch'ao is a paper note. One ch'ao is equal to 100 fen or 20 yuan. Ch'ao come in various amounts - one, ten, and 100 notes being the most common. Ch'ao, because they are easy to handle, are preferred when dealing in amounts of 100 fen or greater.

Silver is minted in two forms—the tael and the ch'ien. The tael is a coin much like the fen—pierced in the center and often carried on cash strings. One tael is equal to 100 fen, 20 yuan, or one ch'ao. The ch'ien is minted as a small bar or miniature ingot. It is equal to 10 ch'ao, 10 tael, 200 yuan, or 1000 fen. Ch'ien are rarely used in everyday transactions, since they can be awkward to carry. They are often hoarded for times when the value of copper and paper money falls.

Table 43: CURRENCY VALUES

1 Fen	1 Yuan	1 Ch'ao	1 Tael	1 Ch'ien
5 fen	100 fen	100 fen	1000 fen	
	20 yuan	20 yuan	200 yuan	
	1 tael	1 ch'ao	10 ch'ao	10 tael

Barter Units: In addition to currency, many of the lands of Kara-Tur make use of barter. Indeed, their use of barter has become quite common, leading to the institution of barter units. A barter unit is a set amount of goods (rice, cloth, horses, etc.) that is seen as having a specific value. A farmer measures his yearly income in barter units of rice (called koku), a nomad's wealth is reflected in the number of horses he owns, a merchant deals in bolts of cloth, and so on. Each man knows the general value of his goods and what he can expect to trade for them.

To assist both the players and the DM, the values of barter units are generally fixed as given below.

The koku is a measure of the rice required to feed one person for a year. It is approximately 5 to 6 bushels. This assumes a subsistence living and little more. Bolts of cloth contain 20 yards of material.

The actual buying power of livestock and bolts of cloth can vary greatly depending on quality. Obviously well-fed and healthy horses are more valuable than old and sickly ones. Likewise, cloth of fine workmanship, bright colors, intricate weaves, or elaborate dye patterns can fetch higher prices than those listed here.

STARTING MONEY

Table 44: BARTER UNITS STANDARD VALUE

Barter Unit	Standard Value
Koku	5 ch'ien
Sheep, goat	5 tael
Horse	2 ch'ien
Cloth, common bolt	1 ch'ien
Cloth, silk bolt	3 ch'ien

Starting Money

In relation to the norms of the population, player characters are considered to be unusual people. They are, after all, more daring, more resourceful, and live more exciting lives than the average person. In addition to their abilities and statistics, they have also managed to accumulate more capital than is normally the average. But after all, this is necessary, since their expenses are greater than normal.

To determine the starting funds of a character, find the character class below and then roll the appropriate dice. The result is the amount of money the character has available to purchase equipment. This is in addition to anything the character may have received as a birthright.

If the DM's campaign is set in an area that uses barter and money or barter exclusively, the DM should translate the amounts of cash each character has into appropriate barter units. Any cash sums left over should be rounded to the nearest barter unit.

Table 45: INITIAL CHARACTER FUNDS

Character Class	Cash
Samurai	2-12 ch'ien & 1-10 tael (ch'ao)
Shukenja	1-5 tael (ch'ao) & 2-20 yuan & 1-100 fen
Monk	4-40 yuan & 2-200 fen
Sohei	1-10 tael (ch'ao) & 4-40 yuan
Kensai	1-4 ch'ien & 1-10 tael (ch'ao)
Oriental barbarian	1-6 tael (ch'ao) & 1-100 yuan
Bushi	1-4 tael (ch'ao) & 4-40 yuan & 2-200 fen
Wu Jen	1-3 ch'ien & 2-20 tael (ch'ao)
Ninja *	1-2 ch'ien
Yakuza	1-3 ch'ien & 2-20 tael (ch'ao)

*This amount is in addition to any cash the character receives from his other character class.

Gajin and Rates of Exchange

If the DM runs a campaign which includes contact with the gajin, sooner or later characters will be bringing money from the gajin world to Kara-Tur and vice versa. Since the coinages are different in the two realms, the DM and players need to figure the rates of exchange.

Along established caravan routes and in major trading ports, the character can make use of moneylenders who do business in exchanging the two types of coins.

When trying to spend foreign money, the character encounters several problems. For starters, the ch'ao is worthless except as an oddity outside of Kara-Tur (and even in some areas of Kara-Tur!). Before traveling to gajin lands, the character is well-advised to convert his ch'ao to something more substantial!

When bringing foreign money into Kara-Tur, characters will not be able to use gold coins for purchases, since they are not accepted currency. They can, however, sell these coins (because they are gold) at the going price of gold. Gold prices typically range from 2-7 tael per gold piece. This is affected by many factors, including the amount of gold on the market, the purity of the gold (gold coins are generally not too pure in content), and the amount of gold the character is selling. This last is important, since selling a large amount of gold at once will drive down the price a character can get (i.e. flooding the market). Silver coins are somewhat smaller and of poorer quality than those found in Kara-Tur. Since they are foreign, they are not desired by merchants. Characters are normally able to get 8 to 13 (1d6 + 7) fen for each silver piece. Copper pieces are somewhat more standard and characters can normally get one fen for every two copper pieces.

When taking money out of Kara-Tur, characters face additional problems. Lands with established currency attempt to keep their coins within their own lands, since minted coinage leaving the country is bad for the

economy. Exporting coins is considered smuggling and is a criminal offense. However, should characters manage it, they will find the coins of Kara-Tur more readily accepted (other lands lacking a strong currency system). One fen is equal to one copper piece. A yuan is also equal to one copper piece. A tael generally fetches 4-14 (2d6 + 2) silver pieces. A ch'ien is worth 2-8 gold pieces. Thus, it is possible for characters to gain or lose money (buying power) by speculating in coins. The Value and Exchange Table shows the absolute values of various coins and their general exchange rates.

Table 46: CURRENCY EXCHANGE RATES

Currency Type	Real Value	Exchange Rate
Fen	1 copper piece	1 copper piece for 1 fen
Yuan	5 copper pieces	1 copper piece for 1 yuan
Tael	10 silver pieces	2-12 silver pieces for 1 tael
Ch'ien	100 silver pieces or 5 gold pieces	2-8 gold pieces for 1 ch'ien
Copper piece	1 fen	1 fen for 2 copper pieces
Silver piece	10 fen or 2 yuan	8-13 fen for 1 silver piece
Electrum piece	100 fen or 20 yuan or 1 tael	Market value of metal
Gold piece	200 fen or 40 yuan or 2 tael	Market value of metal
Platinum piece	1000 fen or 200 yuan or 10 tael or 1 ch'ien	Market value of metal

Notes Regarding Currency Value and Exchange Table

Currency Type lists the type of coin the character wishes to exchange.

Real Value is the absolute value of the coin exchanged to its equivalent in the other land. This is figured as if the two currencies were absolutely identical and exchanged at perfectly equal rates.

Exchange Value lists the normal rate of exchange the character can expect from merchants and moneylenders. This is normally given as a die range, allowing for the character to receive less or more than the real value.

Market Price of Metal indicates the coin has no equivalent in the other land and is not accepted as normal currency. In these cases the character has to make a deal for the amount of currency he receives for the coin

Equipping the Character

After a character is created, it is important to equip him. Without equipment, the character often finds himself at a great disadvantage! There are many things the character will need or want— weapons, armor, food, clothing, horses, and various other items. Initially, the character is not likely to get everything he wants—he simply does not have enough money. This, however, is not bad, since it provides the perfect reason for the character to adventure!

Given below is a list of the common equipment a character will want to purchase. The prices given are figured using established currency. Characters can also purchase this equipment through barter units, using the value of the barter units already given.

The equipment list is by no means complete. It merely covers those items and services most frequently used by adventuring characters. The DM can freely add items to this list if they are needed. The DM can also change the price of any item, should there be some sound reason in the campaign (scarcity, quality of workmanship, etc.). The DM can also rule that some items on this list are not available in areas of Kara-Tur. Obviously such items cannot be purchased.

BASIC EQUIPMENT/SUPPLIES COST

Table 47: BASIC EQUIPMENT AND SUPPLIES COST

ARMOR

Armor	Cost
Banded	5 ch'ien
Buckler	5 yuan
Chain	5 ch'ien
Do-maru *	5 ch'ien
Haidate *	1 ch'ien
Hanburi	1 tael
Hara-ate *	1 ch'ien
Hara-ate-gawa *	5 tael
Haramaki *	2 ch'ien
Haramaki-do *	3 ch'ien
Helmet, small	2 tael
Hide	8 tael
Horo *	2 tael
Jingasa (war hat)	1 tael
Kabuto (great helm)	5 ch'ien
Kote * (armored sleeves)	8 tael
Leather	2 tael
O-yoroi (great armor)	20 ch'ien
Padded	1 tael
Ring	1 ch'ien
Scale, leather	4 tael
Scale, metal	2 ch'ien
Shield, large	2 tael
Shield, medium	30 yuan
Sode, pair*	8 tael
Splinted	4 ch'ien
Studded	4 tael
Sune-ate*	5 tael

* Indicates armor piece, not complete suit.

ARMS

Weapon	Cost
Arrow, armor piercer	5 yuan
Arrow, frog crotch	10 yuan
Arrow, humming bulb	10 yuan
Arrow, leaf head	1 tael
Arrow, normal	2 yuan
Axe, battle	5 tael
Axe, hand or throwing	2 tael
Blowpipe	2 yuan
Bo stick	2 fen
Boku-toh (wooden sword)	6 yuan
Bow, composite short	1 ch'ien
Bow, short	5 tael
Chain	10 yuan
Chijiriki* (spear & chain)	6 tael
Chu-ko-nu (repeating crossbow)	3 ch'ien
Crossbow, heavy	8 tael
Crossbow, light	6 tael
Dagger	1 tael
Daikyu (great bow)	10 ch'ien
Dart, blowpipe	1 fen
Dart, thrown	8 yuan
Fang (goad)	1 tael
Gunsen (iron fan)	4 tael
Halberd	1 ch'ien
Hankyu (little bow)	1 ch'ien
Javelin	1 tael
Jitte	10 yuan
Jo stick	1 fen
Kama (sickle)	1 tael
Katana & scabbard	10 ch'ien
Kau sin ke (whipping chain)	1 tael
Kawanaga (grappling hook)	5 yuan
Kiseru (iron pipe)	50 yuan
Kumade (climbing rake)	1 tael
Kusari-gama (sickle & chain)	3 tael

Kyoketsu-shogi (bladed rope)	1 tael
Lajatang	7 tael
Lance (light horse)	3 tael
Man catcher	6 tael
Metsubishi (pepper blower)	2 tael
Nagimaki (horseman's glaive)	6 tael
Naginata (footman's glaive)	8 tael
Needle	3 fen
Nekode, pair (climbing claws)	3 tael
Ninja-to & scabbard (sword)	4 tael
Nunchaku	1 tael
Parang (machete)	15 yuan
Pellet bow	5 tael
Quarrel, single	1 yuan
Quarrel, two dozen	1 tael
Sai	10 yuan
Sang kauw	1 ch'ien
Shaken	2 tael
Shakujo yari (concealed spear)	5 tael
Shikomi-zue	7 tael
Shuriken, spike	4 yuan
Shuriken, star, large	1 tael
Shuriken, star, small	6 yuan
Siangkam (metal arrow)	2 tael
Sling	2 yuan
Sling, staff	5 yuan
Sling/pellet bow bullets, score	10 yuan
Sode garami (sleeve entangler)	5 tael
Spear	3 tael
Sword, broad & scabbard	4 tael
Sword, long & scabbard	6 tael
Sword, short & scabbard	3 tael
Sword, two-handed	2 ch'ien
Tetsu-bishi (caltrops)	5 yuan
Tetsubo (iron staff)	2 tael
Three-piece rod	2 tael
Trident	5 tael
Tui-fa	5 yuan
Uchi-ne (small javelin)	3 yuan
Wakizashi & scabbard (short sword)	6 ch'ien
Whip	1 tael

CLOTHING

Clothing	Cost
Boots, high hard	5 yuan
Boots, high soft	3 yuan
Cap	8 fen
Cloak, cloth	1 tael
Cloak, fur	4 tael
Gloves	5 yuan
Hat, fur	2 yuan
Hat, straw	1 fen
Loincloth	1 fen
Outer robe (ho, happi)	4 yuan
Raincape, straw (mino)	1 yuan
Robe, cotton (kosode, kimono)	2 yuan
Robe, fur trimmed	3 tael
Robe, silk (kosode)	3 tael
Sandals	4 fen
Sash or belt (obi)	1 yuan
Tabi (boot/sock)	5 yuan
Trousers, cotton (hakama)	3 yuan
Trousers, woolen	1 tael
Turban	2 yuan
Vest, fur	2 tael
Vest, silk	1 tael

LIVESTOCK

Livestock	Cost
Canary	5 tael
Cat	2 yuan

BASIC EQUIPMENT/SUPPLIES COST

Chicken or rooster	3 fen	Food, common meal	1 yuan
Cricket, fighting	1 tael	Food, exotic	4 tael
Dog, guard	5 tael	Food, poor	2 fen
Dog, hunting	3 tael	Grain, horse 1 day	10 yuan
Dog, lap	8 tael	Pepper/spices, 1 lb.	10 yuan
Donkey	1 ch'ien	Rice, koku	5 ch'ien
Dove	5 tael	Ricecake, 1 week's rations	15 yuan
Elephant, war	50 ch'ien	Sake, jar	5 yuan
Fish, ornamental	2 tael	Tea, 1 lb.	1 tael
Goat	5 tael		
Hawk, fledgling	5 ch'ien		
Hawk, trained	20 ch'ien		
Horse, draft	15 tael		
Horse, heavy war	5 ch'ien		
Horse, light war	25 tael		
Horse, medium war	3 ch'ien		
Horse, riding (light)	2 ch'ien		
Monkey	8 tael		
Nightingale	1 ch'ien		
Ox	2 ch'ien		
Peacock	6 tael		
Pony, riding	15 tael		
Pony, war	2 ch'ien		
MISCELLANEOUS EQUIPMENT			
Equipment	Cost		
Backpack, wicker	5 yuan	Acrobats, per performance	3 yuan
Basket, large	4 yuan	Actors, per performance	5 yuan
Basket, small	2 yuan	Chef, per banquet	10 yuan
Blanket, coarse	1 yuan	Clerk, per month	7 tael
Candle, tallow	3 fen	Courier, per day	2 yuan
Chest, Armor	5 tael	Dancers, per performance	3 yuan
Chest, common wooden, large	3 tael	Gardener, per month	6 tael
Chest, common wooden, small	30 yuan	Lantern bearer	1 fen
Chest, quality, large	1 ch'ien	Lodging, common or small village	4 fen
Chest, quality, small	6 tael	Lodging, good inn	6 fen
Chopsticks, lacquered	4 yuan	Messenger, in town	2 fen
Cloth, cotton bolt	1 ch'ien	Mourners	1 fen
Cloth, silk bolt	3 ch'ien	Musician, per performance	3 yuan
Cord, 10'	2 fen	Servant, one month	5 tael
Eggshell grenade, dust *	10 yuan	Stabbing, one night	3 fen
Eggshell grenade, flashpowder *	3 tael		
Eggshell grenade, pepper *	1 tael		
Eggshell grenade, poison smoke *	1 ch'ien		
Fishhook	2 yuan		
Fishing net, 10'	1 tael		
Goza (straw mat)	10 yuan		
Ink, brush, and inking stone	3 tael		
Lantern, hooded	5 tael		
Lantern, paper	2 tael		
Mirror, small metal	1 ch'ien		
Oil, flask of	3 yuan		
Paper, writing, 10 sheets	4 tael		
Pot, iron	6 yuan		
Quiver, 2 dozen arrows cap.	1 tael		
Rope, hemp 50'	10 yuan		
Rope, silk 50' *	5 ch'ien		
Signal rocket	1 tael		
Standard, flag, sashimono	2 tael		
Sword stand	1 ch'ien		
Tent, large	2 tael		
Tent, small	1 tael		
Thieves picks and tools	1 ch'ien		
Tinder box, flint and steel	8 yuan		
Tobacco pipe	5 yuan		
Tobacco, 1 lb.	1 tael		
Tool, common	10 tael		
Torch	1 fen		
* These items are preferred by ninja.			
PROVISIONS			
Item	Cost		
Beer, jar	2 yuan		
Food, banquet	1 tael		
FOOD			
Food, common meal			
Food, exotic			
Food, poor			
Grain, horse 1 day			
Pepper/spices, 1 lb.			
Rice, koku			
Ricecake, 1 week's rations			
Sake, jar			
Tea, 1 lb.			
RELIGIOUS ITEMS			
Item	Cost		
Beads, prayer	1 yuan		
Bell, small	3 yuan		
Bell, temple	50 ch'ien		
Gong	1 ch'ien		
Incense, stick	3 fen		
Paper, prayer strip	1 fen		
Symbol, holy (unholy)	1 tael		
Wheel, prayer	3 tael		
SERVICES, COMMON			
Service	Cost		
Acrobats, per performance	3 yuan		
Actors, per performance	5 yuan		
Chef, per banquet	10 yuan		
Clerk, per month	7 tael		
Courier, per day	2 yuan		
Dancers, per performance	3 yuan		
Gardener, per month	6 tael		
Lantern bearer	1 fen		
Lodging, common or small village	4 fen		
Lodging, good inn	6 fen		
Messenger, in town	2 fen		
Mourners	1 fen		
Musician, per performance	3 yuan		
Servant, one month	5 tael		
Stabbing, one night	3 fen		
TACK AND HARNESS			
Type	Cost		
Barding, half chain	10 ch'ien		
Barding, elephant, leather	20 ch'ien		
Barding, full leather or padded	2 ch'ien		
Barding, half brigandine	5 ch'ien		
Barding, half padded	1 ch'ien		
Barding, half metal scale	8 ch'ien		
Bit and bridle	2 tael		
Harness and feed bag	15 yuan		
Horse yoke	4 tael		
Howdah	5 ch'ien		
Ox yoke	3 tael		
Saddle bags, large	1 tael		
Saddle bags, small	15 yuan		
Saddle blanket	1 yuan		
Saddle, pack	5 tael		
Saddle, riding	8 tael		
TRANSPORT			
Vehicle	Cost		
Barge, large	300 ch'ien		
Barge, small	100 ch'ien		
Boat	20 ch'ien		
Canoe, small	3 ch'ien		
Canoe, war	8 ch'ien		
Chariot, riding	50 ch'ien		
Chariot, war	100 ch'ien		
Junk, large	500 ch'ien		
Junk, small	300 ch'ien		
Junk, war	800 ch'ien		
Ox cart	5 ch'ien		
Palanquin	5 ch'ien		
Wagon	20 ch'ien		

WEAPONS

Weapon Equivalents

A number of weapons are listed by their common English names. However, these weapons are known by many different names in many different lands. Some of these are listed below; there may be slight differences in appearance. However, this does not affect the general function of the weapon.

Table 48: Weapon Equivalents

Axe, Battle	Fu, liu, ch'iang, chi, chin, yueh, chien, ch'i fu, i huang, masakari, ono
Axe, hand	Piso tonkeng, batak kapak
Bo stick	Rokushakubo, staff
Chain	Manriki gusari, rante
Dagger	tanto, do-su, kozuka, aikuchi
Halberd	Ko, ch'i chi, pi chi, bisento
Javelin	mau
Jo stick	Muton, arnis
Lance, light	Hsiao, shuo
Mace	Suan Tao Fung
Pike	Mao, lembing
Spear	Yari
Sword, long	Tau-kien
Sword, short	Kris
Sword, two-handed	No-dachi
Trident	Magari yari, tiger lance



Table 49: WEIGHT AND DAMAGE BY WEAPON TYPE

Weapon Type	Approximate Weight	Damage vs. Size S or M	Damage vs. Size L	Weapon Type	Approximate Weight	Damage vs. Size S or M	Damage vs. Size L
Arrow, armor piercer	2	2-5	1-4	Nagimaki	60	1-6	1-8
Arrow, frog crotch	2	1-6	1-3	Naginata *	100	1-8	1-10
Arrow, humming bulb	2	1-2	1-2	Needle	1	1 per needle	
Arrow, leaf head	2	1-8	1-6	Nekode	5	1-4	1-3
Arrow, standard	2	1-6	1-6	Ninja-to	50	1-8	1-6
Axe, battle	75	1-8	1-8	Nunchaku	30	1-6	1-6
Axe, hand or throwing	50	1-6	1-4	Parang	50	1-8	1-8
Bo stick	40	1-6	1-4	Quarrel, heavy	2	2-5	2-7
Boku-toh	30	1-4	1-2	Quarrel, light	1	1-4	1-4
Chain	30	2-5	1-4	Sai	20	1-4	1-2
Chijiri	60	1-6	1-8	Sang kauw	100	1-8	1-6
Chopsticks	1	1-3	1-2	Shaken	5	1-4	1-4
Club	30	1-6	1-3	Shuriken, spike	1	1-4	1-3
Dagger	10	1-4	1-3	Shuriken, star, large	2	1-6	1-4
Dart, blowgun	1	1-2	1	Shuriken, star, small	1	1-4	1-4
Dart, thrown	5	1-3	1-2	Siangkam	5	2-5	1-4
Fang	30	1-6	1-4	Sling/pellet bow bullet	2	2-5	2-7
Gansen	10	1-3	1-2	Sling/pellet bow stone	1	1-4	1-4
Halberd	175	1-10	1-12	Sling, staff bullet	5	2-8	3-9
Javelin *	20	1-6	1-6	Sling, staff stone	4	1-8	2-8
Jitte	15	1-4	1-2	Sode garami	50	1-4	1-3
Jo stick	15	1-6	1-3	Spear *	40-60	1-6	1-8
Kama	20	1-6	1-4	Sword, broad	75	2-8	2-7
Katana	60	1-10	1-12	Sword, long	60	1-8	1-12
Kau sin ke	40	1-8	1-6	Sword, short	35	1-6	1-8
Kawanga	10	1-3	1-2	Sword, two-handed	150-250	1-10	3-18
Kiseru	5	1-4	1-2	Tetsu-bishi	3	1-4	1-4
Kumade	15	1-4	1-3	Tetsubo	75	1-8	1-8
Kusari-gama	30	1-6	1-4	Three-piece rod	50	1-6	1-4
Kyoketsu-shogi	10	1-4	1-4	Trident	50	2-7	3-12
Lajatang	60	1-10	1-10	Tui-fa (Tonfa)	15	1-6	1-4
Lance (light horse)	50	1-6	1-8	Uchi-ne	5	1-4	1-4
Lasso	20	—	—	Wakizashi	30	1-8	1-8
Mace	100	2-7	1-6	Whip	25-35	1-2	1
Man catcher	80	1-2	1-2				g

Weapons listed in boldface require two hands to use.

Footnotes to this table are at the bottom of next page.

WEAPONS

Table 50: HAND HELD WEAPONS, GENERAL DATA, AND TO HIT ADJUSTMENTS

Hand Held Weapon Type	Length	Space Req.	Speed Fac.	Armor Class Adjustments										
				0	1	2	3	4	5	6	7	8	9	10
Axe, battle	c. 4'	4'	7	-5	-4	-3	-2	-1	-1	0	0	+1	+1	+2
Axe, hand	c. 1.5'	1'	4	-5	-4	-3	-2	-2	-1	0	0	+1	+1	+2
Bo stick	c. 5-7'	3'	3	-13	-11	-9	-7	-5	-3	-1	0	+1	0	+3
Boku-toh	c. 3'	3'	4	-7	-6	-5	-4	-3	-2	-1	0	0	-1	0
Chain	5'-10'	5'	5	-8	-8	-7	-7	-5	-5	-2	0	0	+1	0
Chijiriki, spear	c. 7-10'	1'	6-8	-2	-2	-2	-1	-1	-1	0	0	0	0	0
Chijiriki, chain	—	—	—	—	—	—	—	—	—	—	(see chain)	—	—	—
Chopsticks	1/2'	1/2'	2	-16	-14	-12	-10	-8	-6	-4	-2	-1	-1	-1
Club	c. 3'	1'-3'	4	-7	-6	-5	-4	-3	-2	-1	-1	0	0	+1
Dagger	1'-1.5'	1'	2	-4	-4	-3	-3	-2	-2	0	0	+1	+1	+3
Fang	c. 3'	1'	4	-5	-4	-3	-2	-1	0	0	0	0	0	0
Gunsen	1'	1'	2	-14	-12	-10	-8	-6	-4	-3	-2	0	-1	0
Halberd	5' +	5'	9	0	+1	+1	+1	+1	+2	+2	+2	+1	+1	0
Jitte	1'-1.5'	1'	2	-4	-3	-2	-1	0	0	0	0	0	-2	0
Jo stick	c. 3'	2'	2	-10	-9	-8	-6	-4	-2	-1	0	+1	0	+2
Kama	c. 2'	3'	4	-3	-2	-1	-1	-1	+1	+1	+1	0	-1	+2
Katana	c. 3'	3	4	-5	-4	-3	-2	-1	0	0	0	-1	+2	+3
Kau sin ke	4'-6'	4'	6	+3	-3	+2	+2	+1	+2	+1	+1	+1	+1	-1
Kawanaga	8' +	5'	7	-8	-8	-8	-6	-6	-4	-4	-2	-1	-2	0
Kiseru	2'	1'	3	-7	-6	-5	-4	-3	-2	-1	0	0	+1	0
Kumade	6'	3'	4	-6	-6	-5	-5	-3	-2	-2	-1	-1	0	+1
Kusari-gama	2' +	2' -	6	-3	-2	-1	-1	-1	+1	+1	0	-1	-1	+2
Kyoketsu-shogi	6' +	5'	5	-8	-8	-8	-6	-6	-4	-4	-2	-1	-2	+1
Lajatang	c. 5'	3'	6	-3	-3	-3	-2	-2	-1	0	0	+1	+1	+3
Lance (light)	10'	1'	7	-3	-3	-2	-2	-1	0	0	0	0	0	0
Lasso	10'-20'	8' +	10	0	0	0	0	0	0	0	0	0	0	0
Mace h	c. 3'	4'	7	+2	+2	+1	+1	0	0	0	0	0	+1	-1
Man catcher	8' +	2.5'	7	0	0	0	0	0	0	0	0	-1	-2	-3
Nagimaki	5'-8'	1'	6	-3	-3	-2	-2	-1	0	0	0	0	0	0
Naginata	8' +	1'	7	-2	-2	-1	-1	0	0	0	0	0	0	0
Nekode	1/2'	1'	2	-8	-7	-7	-6	-5	-4	-3	-2	-1	0	0
Ninja-to	c. 2'	1'	3	-5	-4	-3	-2	-1	0	0	0	+1	0	+2
Nunchaku	c. 3'	4'	3	-8	-7	-6	-4	-2	-2	0	0	+1	0	+3
Parang	c. 2'	3'	4	-5	-5	-4	-4	-3	-1	0	0	0	+1	+2
Sai	1'-1.5'	1'	2	-4	-3	-2	-1	0	0	0	0	-2	0	0
Sang kauw	3'-5'	3'	7	-7	-6	-5	-4	-3	-2	-1	0	0	0	+1
Siangkam	1'	3'	3	-8	-7	-6	-5	-4	-3	-2	-1	0	-1	0
Sode garami	6' +	5'	7	-10	-9	-9	-8	-6	-6	-4	-3	0	0	+2
Spear	5'-10'	1'	6-8	-2	-2	-2	-1	-1	-1	0	0	0	0	0
Sword, broad	c. 3.5'	4'	5	-5	-4	-3	-2	-1	0	0	+1	+1	+1	+2
Sword, long	c. 3.5'	3'	5	-4	-3	-2	-1	0	0	0	0	0	+1	+2
Sword, short	c. 2'	1'	3	-5	-4	-3	-2	-1	0	0	0	+1	0	+2
Sword, two-handed	c. 6'	6'	10	+2	+2	+2	+2	+2	+2	+3	+3	+3	+1	0
Tetsu-bishi d	2"	0	4	0	0	0	0	0	0	0	0	0	0	0
Tetsubo	c. 4'	5'	7	+2	+2	+1	+1	0	0	0	0	0	+1	-1
Three-piece rod	c. 6'	4'	7	-2	-2	-2	-1	-1	0	0	0	0	+1	0
Trident	4'-8' +	1'	6-8	-4	-3	-3	-2	-1	-1	0	0	+1	0	+1
Tui-fa (Tonfa)	2'	1'	4	-8	-8	-6	-6	-4	-2	0	0	0	-1	+2
Wakizashi	2'-3'	1'	4	-5	-4	-3	-2	-1	0	0	+1	0	0	0
Whip	8'-20'	8'-20'	5-8	-14	-12	-10	-8	-6	-4	-2	-1	+1	0	+3

* These weapons do twice the damage indicated to size L creatures when set firmly grounded to receive a charging opponent.

a These weapons do twice the indicated damage against creatures of any size when employed by an attacker riding a charging mount.

b These weapons do twice the damage indicated to any opponent when the weapon is set to receive their charge.

c This weapon class includes all pointed cutting and thrusting weapons with a blade length between 15 and 24 inches, except as noted in the listing.

d These weapons are primarily used by ninja characters.

e These weapons can only be used with martial arts weapon styles and can be used to perform the weapon style special maneuvers.

f These weapons can be used to perform the martial arts weapon style special maneuvers.

g These weapons can make entangling attacks.

h Minor variations of these weapons, with different names, may exist in the campaign. See the Weapon Equivalents listing for particulars.

Table 51: HURLED WEAPONS AND MISSILES

Weapon	Fire Rate	Range				Armor Class Adjustment									
		S	M	L	0	1	2	3	4	5	6	7	8	9	10
Axe, hand	1	1	2	3	-6	-5	-4	-3	-2	-1	-1	0	0	0	+1
Blowpipe dart	2	1	2	3	-14	-12	-10	-8	-6	-4	-2	-1	-1	+1	+2
Bow, composite short	2	5	10	18	-4	-4	-3	-3	-1	0	+1	+2	+2	+2	+3
Bow, short	2	5	10	15	-7	-6	-5	-4	-1	0	0	+1	+2	+2	+2
Chu-ko-nu (repeating crossbow)	2	5	10	15	-4	-3	-3	-2	-1	0	0	+1	+2	+3	+3
Club, thrown	1	2	4	6	-9	-8	-7	-5	-3	-2	-1	-1	-1	0	0
Crossbow, heavy	1/2	8	16	24	-2	-1	-1	0	+1	+2	+3	+3	+4	+4	+4
Crossbow, light	1	6	12	18	-3	-2	-2	-1	0	0	+1	+2	+3	+3	+3
Dagger, thrown	2	1	2	3	-7	-6	-5	-4	-3	-2	-1	-1	0	0	+1
Daikyu (great bow)	2	7	14	21	-1	0	0	0	0	+1	+2	+3	+4	+4	+4
Dart	3	1.5	3	4.5	-7	-6	-5	-4	-3	-2	-1	0	+1	0	+1
Grenade	d	3	1	1.5	2	—	—	—	—	—	—	—	—	—	—
Hankyu (little bow)	d	2	5	10	15	-5	-5	-4	-4	-2	-1	0	0	+1	+2
Javelin	h	1	2	4	6	-7	-6	-5	-4	-3	-2	-1	-1	0	+1
Lasso	1/2	1	2	3	+9	+8	+7	+6	+5	+4	+3	+2	+1	0	-1
Metsubishi	d *	1/3	3'	—	—	—	—	—	—	—	—	—	—	—	—
Needle *	**	1/2	1	2	-16	-14	-12	-10	-10	-8	-6	-4	-2	-3	0
Pellet bow	1	6	12	18	-3	-2	-2	-1	0	0	+1	+2	+3	+3	+3
Shaken	2	1	2	3	-7	-6	-5	-4	-3	-2	-1	0	+1	0	+1
Shuriken, spike	2	1	—	—	-7	-6	-5	-4	-3	-2	-1	0	+1	0	+1
Shuriken, star, large	3	1/2	1	2	-7	-6	-5	-4	-3	-2	-1	0	+1	0	+1
Shuriken, star, small	4	1/2	1	2	-7	-6	-5	-4	-3	-2	-1	0	+1	0	+1
Sling (bullet)	1	5	10	20	-3	-3	-2	-2	-1	0	0	0	+2	+1	+3
Sling (stone)	1	4	8	16	-7	-6	-5	-4	-2	-1	0	0	+2	+1	+3
Sling, staff (bullet)	1/2	—	3-6	9	-5	-4	-3	-2	-1	0	0	0	0	0	0
Sling, staff (stone)	1/2	—	3-6	9	-6	-5	-4	-3	-2	-1	0	0	0	0	0
Spear	1	1	2	3	-4	-4	-3	-3	-2	-2	-1	0	0	0	0
Uchi-ne	2	1	2	3	-7	-6	-5	-4	-3	-2	-1	0	+1	0	+1

* Range is 10 feet, not 10 yards.

** See weapon description.

Armor Class Adjustment is based on the weapon or missile being discharged at short range.

Adjust by -2 at all medium ranges, by -5 at all long ranges

Weapon Descriptions

The list above contains a number of unusual weapons, both in name and purpose. The descriptions given below are provided to explain the appearance and purpose of these weapons. Some of the weapons have special uses and properties (entangling, for example) which are also given in the descriptions.

Arrows: Arrows come in a number of different shapes and styles. The most common type has the normal wedge-shaped head. The armor piercer has a narrow spike-head and is designed to punch through different types of armor. The frog crotch arrowhead forms a v, the inner edge of which is sharp. These are used to cut standards, armor cords, and inflict terrible wounds on things caught between the jaws. To successfully use the cutting action, the character must successfully hit a specific point. The humming bulb arrow is fitted with a carved wooden head that whistles loudly when fired. The sound can be heard up to one mile away. It is normally used for signaling. The humming bulb can also be fitted with oil-soaked cloth or straw and used as a fire arrow. When used this way, it causes 1-3 points of damage from the impact and flame. It also starts fires in flammable materials unless put out quickly. The leaf head arrow is fitted with a broad head designed to cause greater injury. These arrowheads are often carved or pierced with artistic designs, making them works of art in themselves.

Bo stick: The bo stick is a wooden staff of hard wood, normally 6' to 7' in length. Its hard wood makes it difficult to cut or break.

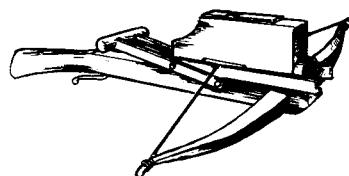
Boku-toh: This is a wooden copy of the katana, often used to practice swordsmanship since it does not cause cutting injuries. Wielded aggressively, it can cause injury from the force of the blow.

Chain: This is also called the manriki-gusari or rante. It is a simple length of chain with weights at each end. It can be whirled quickly, striking with hard blows from the weights. One end can be swung out to entangle an opponent or it can be thrown (like a bola), entangling and causing damage at the same time. The chain weapon is popular in areas where the lord has forbidden the use or wearing of other weapons, or when secrecy is

required. It can easily be worn as a belt or hidden under a sash. It is often used by ninjas, since it has a great number of uses.

Chijiriki: This is a normal spear to which is added a length of weighted chain on the butt end. The weapon can be used as a normal spear or the butt can be swung out, entangling the opponent.

Chopsticks: Chopsticks can be used as a weapon in cases of emergency. They are not very effective, but can be better than nothing.

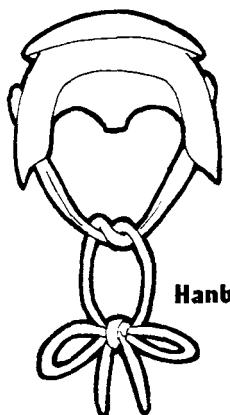


Chu-ko-nu: The chu-ko-nu is a repeating light crossbow, capable of firing several bolts before needing reloading. Mounted on the top is a magazine that can hold up to 10 quarrels. The cocking and reloading action is worked by a single lever, pushed forward and then pulled back. This allows a faster rate of fire than normal. Up to two quarrels can be reloaded in the magazine per round. Thus five rounds are required to completely reload the chu-ko-nu. A character cannot fire and reload in the same round. It is heavier than a normal crossbow and has a poorer range.

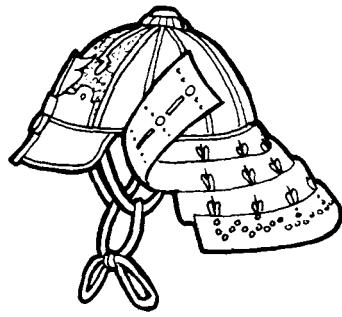
Daikyu: This is the largest type of bow found in the Oriental Adventures rules. In some ways, it is similar to the longbow. It is seven feet long and bent at the ends for greater power. Unlike most bows, the grip is not centered, being closer to the bottom. This allows the bow to be fired from horseback and kneeling positions.

Fang: A fang is a heavy iron weapon, modeled on the elephant goad. It is about the length of a short sword. On the end is a sharp point with a heavy hooked point below it.

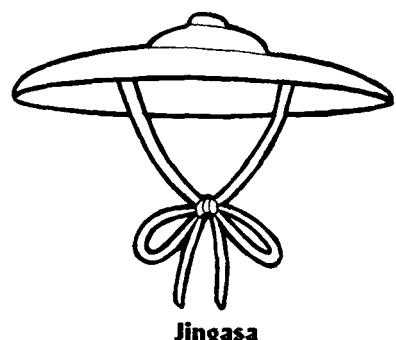
ORIENTAL ADVENTURES ARMOR



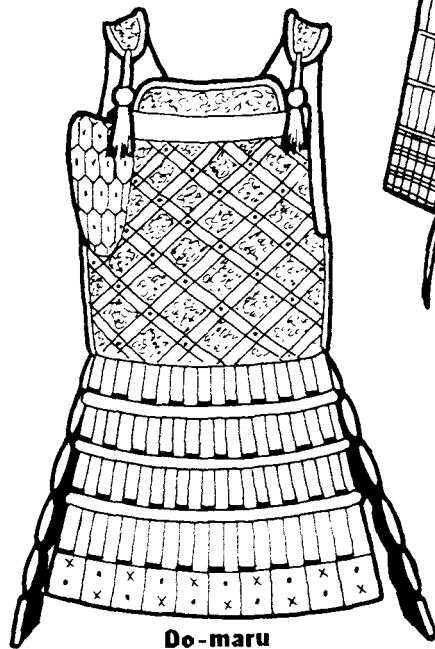
Hanburi



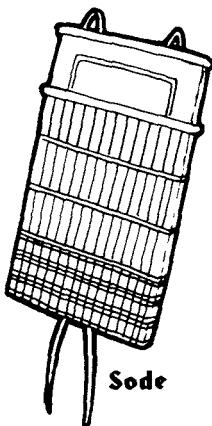
Kabuto



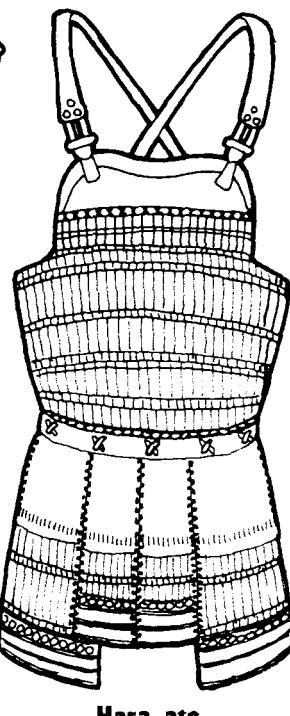
Jingasa



Do-maru



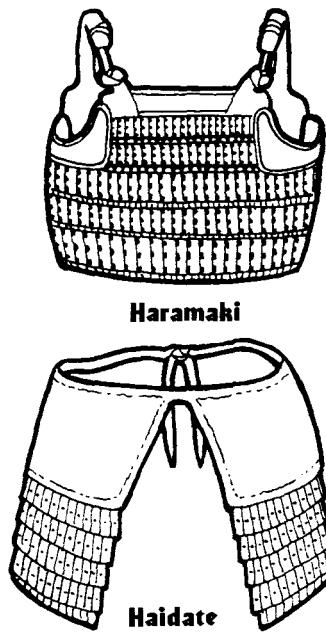
Sode



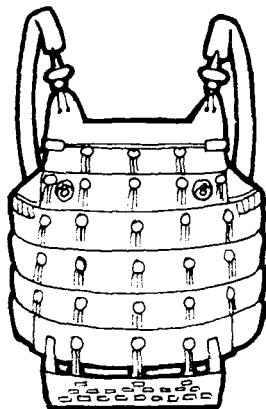
Hara-ate



Kote



Haidate



Haramaki-do



Sune-ate



Horo

ORIENTAL ADVENTURES WEAPONS

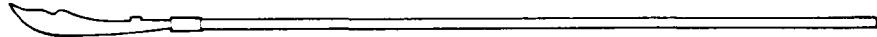
ASSORTED WEAPONS



Katana



Wakizashi



Naginata



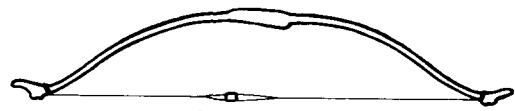
Tetsubo



Sode garami



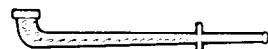
Man catcher



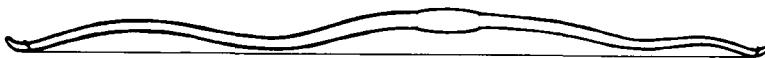
Pellet bow



Parang



Kiseru



Daikyu

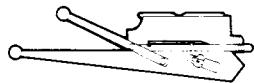
→ Arrows

Leaf head

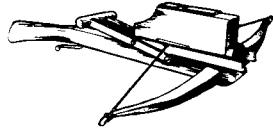
Humming bulb

Frog crotch

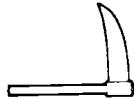
Armor piercer



Chu-ko-nu



Uchi-ne

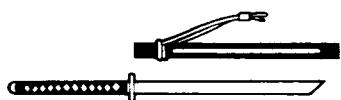


Kama

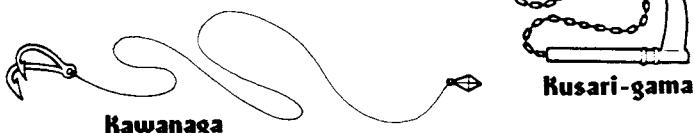
NINJA WEAPONS



Kumade



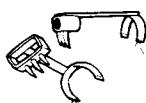
Ninja-to



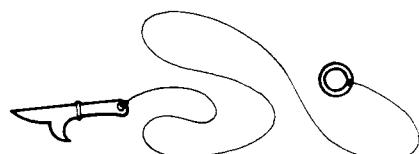
Kawanaga



Kusari-gama



Nekode



Kyoketsu-shogi



Shurikens



Tetsu-bishi



Shaken

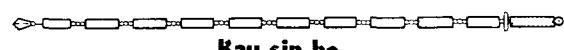


Mitsubishi

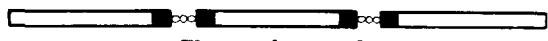
MARTIAL ARTS WEAPONS



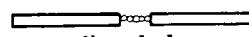
Lajatang



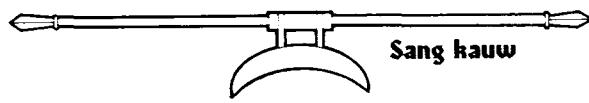
Kau sin ke



Three-piece rod



Nunchaku



Sang kauw



Jitte



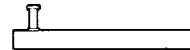
Sai



Fang



Siangkam



Tui-fa

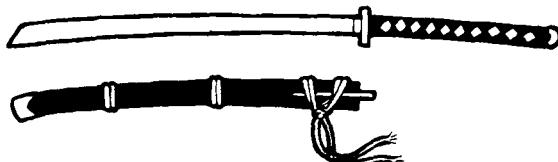
WEAPONS

Gunsen: A gunsen is an iron, or war, fan. Its main use is defensive, counting as a small shield. However, it can also be used to strike blows. Again, it is normally considered a weapon of emergency.

Jitte: The jitte is primarily a defensive weapon. It is a tapered iron bar with a short hook projecting near the handle. It is not sharp. The jitte is used to block attacks and catch weapons. It can also be used to strike blows.

Jo stick: The jo stick is a smaller version of the bo stick and is made of the same wood. It can be used with one hand and is often used in pairs.

Kama: The kama is a straight-bladed sickle. It is a farmer's tool that can also be used as a weapon for great effect. Ninjas tend to use this weapon, since it can be carried without arousing great suspicion.

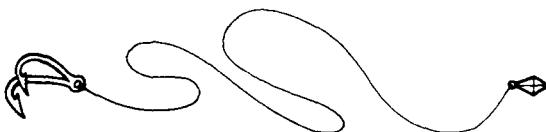


Katana: The katana is a single-edged slightly curved sword ending in a chisel point. It evolved gradually from the normal sword and is noted for its superior construction and design. It is perhaps one of the finest types of swords made. Great care is taken in making the katana and the forging and construction of it is considered a rare and valuable art. The weapon-smith must labor long hours to achieve the correct temper of the blade. When correctly made, the blade is light, well-balanced, and combines great strength with flexibility and resilience. The quality of the metal and forging allows the blade to be ground to a razor-sharp edge. In addition, such blades are often beautifully decorated with etched designs, prayers or family lineages. Equal attention is also given to the hilt, guard, and scabbard of the weapon. Katanas often have individual names, reflecting deeds of glory in which it has been used.

For the samurai character, the katana is more than just a sword, it is part of his honor and the honor of his family. It is his personal weapon, not to be used by others. To touch the scabbard of the sheathed katana is to insult the samurai. To draw the blade without permission is an insult. A single katana may have been in the same family for generations, becoming a treasured heirloom. To lose such a weapon is a shameful disgrace that can only be swept clean by the recovery of the weapon and the punishment of those who have taken it. Many samurai have given their lives to recover the family's weapon.

The value of a katana can vary greatly, depending on the quality of workmanship and the history of the weapon. The price listed on the equipment list is for an average weapon. Others may be of greater or lesser price, depending on the quality and artistic workmanship of the weapon.

Kau sin ke: This weapon is also called a "whipping chain." It is a length of four to six short iron bars connected by several links of chain. Its origins are in the agricultural flail. Used properly, it can be a deadly weapon, the iron bars able to wrap around shields to land crushing blows.



Kawanaga: The kawanaga is both a tool and a weapon. It is a length of rope with a grappling hook at one end and a weight at the other. It can be used for climbing or as a weapon, by swinging the hook or the weight at the opponent. In addition, the rope can be used to entangle an opponent. This type of weapon is popular with ninjas since it has several uses and is easily concealed.

Kiseru: The kiseru is a tobacco pipe made of metal. Its innocent appearance disguises its use as a clubbing weapon. It is popular with peasants and monks, because it is cheap and easy to make and does not appear as a dangerous weapon. It can also be used for smoking.

Kumade: The kumade is a dual purpose tool. It is a long wooden shaft with a rake-head fitted at one end. It can be used for climbing by setting the rake prongs in a crack, ledge, or sill and climbing up the pole. It can also be used as a weapon. Since it has multiple uses and can be carried without arousing suspicion, it is a common item for ninjas to use.

Kusari-gama: The kusari-gama is a development of the common kama (sickle), designed for more fighting purposes. It is a kama with a length of

weighted chain attached to the butt end of the handle. It can be used in several ways. The user can attack with the kama in hand, he can club and entangle with the weighted chain, or he can whirl the kama at the end of the chain. This weapon is relatively easy to make and is favored by both peasants and ninjas.

Kyoketsuogi: This weapon is a simple length of rope with a sharp hooked blade at one end and a heavy iron ring at the other. Its uses are very similar to a standard chain weapon. The rope can be swung to attack with the blade or weight, snatched around the feet or arms to entangle, thrown like a bola, or held while striking with the knife. Although the rope is far easier to cut or break than a chain, the weapon is often used by ninjas since it is almost silent when employed. It is easy to conceal and is often worn as a belt or under a sash.

Lajatang: This rare and unusual weapon is most often found in the hands of a martial artist skilled in its use. It consists of a three to five foot shaft with a crescent blade fitted at each end. Some have smaller barbs projecting downward from the outer edges of the crescent. The weapon is held with two hands, much like a staff.

Lasso: This weapon does no damage in game terms. A successful hit indicates the lasso has settled about the victim (if man-sized or smaller). The target is then entangled. If the target has an intelligence greater than 2, and has some means of cutting the line, a saving throw versus poison is allowed. Success indicates the victim has freed himself. Mounted characters without horsemanship proficiency are automatically dismounted, while characters with this proficiency must roll against their rating. Bipedal creatures on foot and no more than 50% of the weight of the lasso wielder are pulled off their feet 25% of the time. Several creatures combined on the rope can improve this chance (+ 20% for each additional creature pulling) and vice versa. The lasso can take 2 points of cutting damage and strength can be used to break the line on a successful bend bars roll. Only one such attempt is allowed per character.



Man catcher: A man catcher is a two-pronged pole arm. Each prong is curved to encircle a humanoid creature of man-size. Creatures larger or smaller than human size by 50% or more are unaffected by this weapon. The man catcher has spikes and sharpened edges to both damage the opponent and prevent the use of hands and arms. Anyone caught in a man-catcher loses all shield and dexterity bonuses. Furthermore, the victim can be pulled and pushed with it. This pushing and pulling will automatically cause 1-2 points of damage per round. There is a 25% chance for the victim to be pulled off his feet, either to a kneeling or prone position. Anyone caught in a man catcher can break out by making a successful bend bars roll. Repeated attempts can be made, but the character will take 1-4 points of damage unless heavy gloves or gauntlets are worn. Characters other than the one caught may rescue the victim by chopping through the haft (6 points of cutting damage is required).

A common tactic with this weapon is to capture the victim and then jerk him off his feet or horse, pressing the pole down to pin his neck to the ground. In such a position, the captive is virtually helpless.

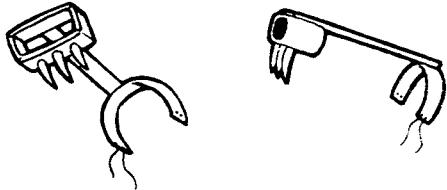
Metsubishi: This small wooden device is used to blow a puff of powder in an opponent's face. It has a mouthpiece at one end, a chamber for holding the powder, and a small tube at the other end. Blowing hard through the mouthpiece forces the powder out the tube, possibly in the face of the victim. The metsubishi does no damage, but can be used to blow irritating or blinding powders at the victim. The most common powders are pepper, ashes, and dust. If the to hit is successful, the victim must make a saving throw versus poison or be incapacitated for 1-6 rounds. It is often used by ninjas for distraction and escape and by city constables when attempting to capture a criminal.

Nagimaki: A shortened version of the naginata, used by horsemen.

Naginata: A lightweight but strong glaive. The shaft is six to eight feet in length and ends in a curved sword-like blade. It is used as a standard polearm. The naginata is often the preferred weapon of women.

Needle: Although hardly an effective weapon, needles are occasionally carried by ninjas for distraction or surprise. They are carried in the mouth and fired by spitting or blowing (using the tongue as a blowpipe). Up to 20 needles can be carried in the mouth. The needles can be fired singly or all at once. When fired singly, a normal to hit roll is made for each needle with

a successful hit doing one point of damage. When fired in bursts, the die equal to the number of needles fired is rolled to determine the damage. Thus, if all 20 needles were fired at once, 1d20 would be rolled to determine the damage. Obviously, since the needles are carried in the mouth, they cannot be poisoned. Furthermore, the needles have very poor range and are almost never effective against any type of armor. However, they do have the advantage of surprise and distraction, since they are a hidden weapon. Needles are not usually considered a very honorable weapon.



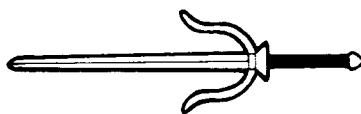
Nekode: This is another dual-purpose ninja tool. It is a pair of straps or gloves fitted with spikes in the palm. Its primary purpose is to assist in climbing, by jamming the spikes into cracks to give a better grip. When used this way, the nekode increases the climber's chance of success by 5%. Alternatively, the nekode can also be used to claw an opponent for small amounts of damage. While wearing nekode, a character can still use other items without penalty. They are usually worn only when needed, since they easily identify the user as a ninja.

Ninja-to: This is the ninja's standard sword. It is approximately the length of a short sword, making it easier to conceal on the body. Unlike the katana, the blade is straight and of lower quality. However, in keeping with the ninja's methods, the sword and scabbard have multiple uses. These will vary from ninja to ninja. Some include secret compartments in the hilt of the sword or tip of the scabbard for carrying powders, poisons, or daggers. The scabbard is normally longer than the sword and open at both ends, allowing it to be used as a blowpipe or breathing tube. Strong silk cord may be wrapped around the scabbard to be unwound for climbing. The scabbard is usually stiff and strong, allowing it to be used as the rung of a ladder. Other devices can be attached or hidden within this weapon as the DM allows.

Nunchaku: This is a martial arts weapon, derived from the common agricultural flail. It consists of two lengths of hard wood or iron connected by a short chain or cord. It can be used to parry attacks, club an opponent, or catch weapons. It is easily concealed. Martial arts training is required to use this weapon effectively.

Parang: The parang is a tool and a weapon. It is commonly found in the hands of primitive tribesmen, who use it for everything and are seldom found without it. The parang is a heavy-bladed machete capable of delivering chopping blows of great force.

Pellet bow: This weapon is almost identical in construction and use to a normal bow. However, instead of firing a normal arrow, it has a small sling in the bowstring for holding a small stone or pellet of clay or lead. The firing style is different from that of a normal bow. The pellet can be fired with more force than a sling.



Sai: The sai, or tjabang, is a martial arts weapon almost identical to the jitte. It is used in the same manner as the jitte. The only difference in the two is that the sai has two projecting tines instead of one.

Sang kauw: This is a martial arts weapon that comes in two forms. The basic form is of a double-headed spear with a loop handle in the center with a dagger or crescent projecting from it. The weapon is used with one hand to parry and attack. Its other form is identical in appearance except that a small buckler is fitted in the center with the dagger blade projecting from it. When the second form is used, the character is considered to be using a small shield (for calculating armor class). In either form, the sang kauw requires great training to use effectively.

Shaken: The shaken is similar to the shuriken (see below) and is used in the same way.

Shakujo yari: This is a spear concealed with a sheath to look like a staff. It can be used as a bo stick when the sheath is in place. It is normally carried on secret missions or when the character desires to look defenseless.

Shikomi-zue: This is a weapon often preferred by ninjas. It appears to be a bamboo or wooden staff about 6' in length. However, with a quick twist or press of a button, a spear head springs from one end. Thus, the shikomi-zue can either be used as a bo stick or a spear, doing the damage of either. Shikomi-zue can also be made to conceal other weapons such as chains, hooks, grenades, etc.

Shuriken: The shuriken is a small throwing weapon. It comes in many sizes and shapes, the two most common being the star and the spike. Stars have three or more razor-edged points, ensuring that at least one will strike the victim when thrown. They come in a variety of sizes (here divided into large and small). Spikes are large pins, tapering to sharp points. Both are thrown by hand and have a limited range. Shuriken are easily concealed. They can be hidden in folds of clothing or tucked in sashes. Spikes can even be worn in the hair.

Siangkam: This weapon hardly looks useful at all and can only be used effectively by a character trained in the proper martial arts style. The siangkam looks like a metal-shafted arrow with a small wooden handle replacing the feathers. It is normally used in pairs, one for each hand. The siangkam can be used to jab, thrust, slash, and parry. It cannot be thrown effectively, even though it has the appearance of an arrow.

Sode garami: The sode garami, or sleeve entangler, is a highly specialized weapon. It is used to catch and entangle an opponent without causing great harm. It is normally made as a pole and crossbar set with a large number of spikes and hooks. On a successful hit, it hooks and catches the clothing of the opponent who is then allowed a saving throw versus paralyzation to escape. If unsuccessful, the character is considered entangled. When used specifically to catch the opponent, the sode garami does no damage. However, forceful blows can also be struck with the weapon, resulting in the same effect and the damage listed. This weapon is often carried by palace guards or city constables.



Tetsu-bishi: Tetsu-bishi are small caltrops, not melee or thrown weapons. The tetsu-bishi is a ball or four-sided diamond of spikes, designed so that no matter how it lands at least one spike is pointing upwards. They are used to stop or slow the movement of men and animals by making the ground extremely dangerous to walk on. Because of the way they are designed, they cannot be thrown at an opponent for any good effect. Rather, they are cast on the ground at the feet of an opponent when being pursued. They are greatly favored by ninjas since they can allow a quick and unpursued escape.

When using tetsu-bishi, the character must state how many he will use and how much area he will cover. The base amount is 10 cast down in a 5 foot by 5 foot area (25 square feet). Anyone entering the area must make a saving throw versus paralyzation. A successful save means the character has avoided stepping on any of the tetsu-bishi; an unsuccessful save indicates the character has stepped on one (suffering 1-4 points of damage) and must halt his movement. If half the amount of tetsu-bishi are used, the victim gains a +4 on his saving throw. For every 5 greater than the base 10 tetsu-bishi used, the victim's saving throw is reduced by -2 and the victim suffers an additional +1 in damage (up to -6). If the victim is moving at greater than 1/2 his normal movement rate, he suffers a -2 on the saving throw. One check must be made for every 5 square foot section entered. However, characters who move cautiously (1/3 their normal movement rate) are not required to make any saving throws.

If a character (or creature) steps on a tetsu-bishi, they must stop and remove it before continuing movement. This requires one round. In addition the character must make a second saving throw vs. paralyzation to see if he is temporarily lamed. If the save is successful, the character can continue moving normally. If the save is failed, the character, due to pain and discomfort, can only move at 1/3 his normal movement rate. This lasts for 24 hours or until the character is healed of the damage.

Tetsubo: The tetsubo, or iron-shod rod, is the polearm version of the mace. It is a long wooden rod, wielded with two hands, the upper half of which is covered with studded iron strips. It is often used by travelers, since it can also serve as a walking stick.

Three-piece rod: This martial arts weapon is another derivative of the agricultural flail. It is made of three two to three foot long pieces of hard wood connected by short sections of chain. In trained hands it can be used to strike an opponent, block his attack, and catch or break his weapon. In untrained hands it is virtually useless.

ARMOR

Tui-fa: This is also known as the tonfa. It is a hardwood rod with a small handle sticking out off-center from the side. The entire length is about two to three feet. Originally the handle of a millstone, it is now a martial arts weapon. With it, the trained fighter can block, catch weapons, break weapons, and attack effectively. It is often used in lands where normal weapons are not allowed.



Uchi-ne: This is a short, heavy javelin that looks like a miniature arrow. It can be thrown effectively for short distances or used for thrusting and jabbing. They are often carried by nobles when traveling.

Wakizashi: This is a short sword, similar in design and construction to the katana. Like the katana, the wakizashi may be named for some past deed or event. It holds almost as important a place in the samurai's honor as his katana. Those rules and guidelines concerning the katana and its care also apply to the wakizashi when it is part of a matched set.

The wakizashi and the katana are normally worn as a pair by samurai characters. This is known as daisho, or "long and short." Indeed, in many lands of Kara-Tur the two weapons are a sign of the samurai's status. Only samurai characters are allowed to wear them both. Should others disobey this law they can be subject to arrest or immediate execution for presuming a rank they have no right to hold.

Whip: To inflict damage, the whip must strike exposed or lightly covered flesh. Heavy clothing, thick hair or fur will be of considerable protection until torn away by repeated lashing. Thick hide, such as that of an elephant or rhinoceros, will allow a slight sting at best, with no real damage inflicted. Heavily scaled or otherwise protected opponents will not even feel the lash of a whip, even with a weighted tip. However, the whip can also be used to entangle an opponent and is often more effective in this way than by actually causing damage.

ARMOR

In all places, in all lands, the need to protect oneself in battle has always arisen. For some it is a simple shield or a coat of woven fibers woven by a craftsman. For others, the armorer hammers out the plates of metal, fashioning them into gleaming suits of metal. Kara-Tur, too, has its artisans and armorers, toiling on the warrior's second skin.

Geography and culture have made the armors of Kara-Tur much different from other lands. Kara-Tur is a warm continent — steaming jungles, humid forests, and blistering steppes. A man encased in metal could quickly die like a boiled lobster or, escaping that, slowly watch his treasured armor rust away to uselessness. Eventually rusted joints would lock, brittle hinge pins would shear away, unknown growths would weaken plates until there was little left but a decrepit shell.

It is also a land of quickness and speed. The dashing riders of the steppes strike suddenly, the stealthy ninja slips nimbly and unseen through the enemy camp, the mounted samurai plunges from his fallen steed yet lands on his feet still ready to meet his foe, the whirling monk strikes rapidly while agilely avoiding the blows of his enemy. The speed of the warrior are prized above the massive power of his protection.

The armor of Kara-Tur reflects these conditions and values. It is designed to resist the weather, allow great flexibility, remain lightweight, and be colorfully and artistically decorated. Thick metal armor such as field plate is seldom seen in Kara-Tur. Instead, the armorers make great use of leather, brigandine, mail, and lamellar constructions.

By far, the most common types of armor in Kara-Tur are of cloth and leather. The ordinary foot soldier wears quilted layers of cotton or padded leathers. Higher ranking warriors may have suits of hardened leather scales or brigandine. Chainmail is often worn concealed under clothing or sewn in with rich silks and soft, dyed leathers. On rare occasions a noble may have armor built of metal bands. Solid iron and steel are reserved for helmets and critical areas of the body.

In addition to these types, Kara-Tur has also developed the art of laced armors. These armors are elaborate and colorful, but painstakingly slow to make. In them, small metal plates are tied together by colored leather lacings, then carefully lacquered to seal them from moisture. Such pieces are more than armor, they are an art form. The lacings form rows of brightly colored patterns. Sections may be covered by delicately painted leathers. Edges are trimmed in red copper. Red silk cords tie each part

down to elaborately sculpted bosses of copper, silver, or gold. Each piece becomes a work of art and complete sets are rare. They are just too expensive and time consuming to make.

In the Oriental Adventures rules, all armor falls into one of two general groups—suits and pieces. A suit is a complete set of armor that provides overall protection to the wearer. The most common suits of armor are padded, leather, studded leather, leather scale, chain mail and brigandine. Suits of metal scale mail, splint mail, banded mail and laced armor are rare. Plate mail, field plate, and full plate armor are virtually unknown. Pieces of armor are made of laced armor and come in a variety of shapes and colors. Each piece provides some amount of protection to the wearer.

When a character is wearing a suit of armor, the type of armor determines the armor class of the character. These armor classes are given in Table 52: Armor Class. When a character is wearing separate pieces of laced armor, the armor class is determined by the number and type of pieces worn. Each piece of armor improves the character's general armor class, since it provides more protection to the character than if it were not there. However, the protection provided is not equal to the type of materials used. A corselet of laced armor (which covers the chest, back, and shoulders) is armor class 7, equal to studded leather armor. Even though the laced armor is made of tightly woven metal plates, the character's legs and arms are still exposed. Therefore the average protection he receives is equal to the studded leathers.

Table 52: ARMOR CLASS TABLE

Type of Armor	Armor Class Rating
None	10
Shield/kote	9
Leather or padded armor	8
Leather, padded armor, & shield/studded leather/leather scale/ring mail	7
Studded leather, ring mail, leather scale & shield/hide/metal scale/brigandine	6
Hide, metal scale, brigandine & shield/chain mail	5
Chain mail & shield/splint mail/banded mail	4
Splint or banded mail & shield/o-yori	3

Although pieces of armor only cover certain areas, the players and DM do not need to know where each blow in a combat strikes. It is not necessary to know whether an opponent has been hit on his armor or not. The armor class rating averages the amount of exposed and unexposed area a character has, taking into account higher armor class of the exposed areas and the lower armor class of the unexposed areas. The DM should not allow his players to demand the location of each blow—this is unnecessary and time consuming. Instead, the referee should use the averaged armor class values given. Only in rare cases (striking from behind, stepping on a cattail, striking at the only exposed part of an opponent) should the specific type of armor worn on an area be taken into account.

To determine the armor class of a character who is wearing pieces of laced armor, consult Table 53: Individual Piece Armor Class.

Table 53: INDIVIDUAL PIECE ARMOR CLASS

Armor Piece	Armor Class Steps
Do-maru	2
Haidate	1
Hara-ate *	2
Hara-ate-gawa *	1
Haramaki	1
Haramaki-do	2
Kote	1
Sode	1
Suneate	1

* The armor does not cover the backside at all. Attacks from behind are treated as against armor class 10.

Armor Class Steps refers to the amount of improvement from AC 10 the particular piece provides. A character wearing only kote would have an armor class of 9, while a character wearing kote, do-maru and haidate

would have an armor class of 6.

In addition to the pieces listed above, a full suit of laced armor includes a number of smaller pieces to protect specific areas. The uses of these pieces are so specialized that they do not afford the character any degree of general protection when worn alone. Thus, a full suit of laced armor (*o-yoroi*) has a lower armor class than the individual pieces combined.

Each piece of armor covers a particular area or areas of the body and only one piece can be worn on any area. A character could wear kote, haidate, haramaki-do, and sode at the same time, but could not wear a do-maru and a haramaki-do together, since each covers the same area. Likewise, armor pieces, since they are carefully fitted and fastened, cannot be worn with suits of armor.

Armor Descriptions

Table 54: TYPES OF ARMOR AND ENCUMBRANCE

Armor Type	Bulk	Base Weight	Base Movement
Banded	bulky	35# +	9"
Buckler	non-	3#	—
Chain	fairly	30# +	9"
Do-maru	fairly	20#	9"
Haidate	fairly	10#	—
Hara-ate	non-	10#	9"
Hara-ate-gawa	non-	10#	12"
Haramaki	non-	15#	12"
Haramaki-do	fairly	20#	9"
Hide	fairly	25#	9"
Kote	non-	—	—
Leather	non-	15#	12"
O-yori (great armor)	bulky	40#	6"
Padded	fairly	10#	9"
Ring	fairly	25#	9"
Scale, leather	fairly	20#	9"
Scale, metal	fairly	40#	6"
Shield, large	bulky	10#	—
Shield, medium	fairly	5#	—
Sode, pair	non-	3#	—
Splintered	bulky	40#	6"
Studded	fairly	20#	9"
Sune-ate	non-	5#	—

Buckler: A buckler is a small shield, easily strapped to the arm close to the fist. It can be worn while still using a weapon in the same hand. Due to its small size, it is considered a small shield for armor purposes. Bucklers are commonly used by the horse nomads of Kara-Tur.

Chain: Chain mail is formed from rings of metal woven or pinned together. It can be easily tailored to almost any shape. In the lands of Kara-Tur it is put to many uses. Horse nomads sometimes wear helmets and vests of chain mail. It is used to make kote. Chain mail suits are used by ninja and nobles both. Worn under clothing it is difficult to detect.

Do-maru: The do-maru is a corselet, or armor, covering the stomach, chest, shoulders, and back of a character. Small tassets hang down over the waist and upper part of the leg. These can overlap the haidate. The do-maru can be very plain or elaborate in construction. It is normally made of lamellar (laced) armor.

Haidate: The haidate is an apron of laced armor that protects the thighs and knees of the character. It is fashioned into large plates that hang loosely down in front and at the sides. It is worn around the waist. The smaller plates of the do-maru or the hara-ate overlap the haidate slightly.

Hanburi: This is a helmet of simple construction. It is normally made of hardened leather or light metal plates. It fits the head snugly. Some only cover the crown and forehead. Others cover the entire head and protect the ears. They are designed to be small, lightweight, and collapsible. They are cheaply made and are undecorated, often worn by common soldiers.

Hara-ate: The hara-ate is a suit of armor designed to protect the front of the body. It has a breastplate and thigh protectors made from laced armor. It is open in the back and attacks from the rear are treated as armor class 10.

Hara-ate-gawa: This is a simple leather corselet, armor for the stomach, chest, and back. It is cheap to make and is normally worn by common foot soldiers.

Haramaki: The haramaki, or belly protector, is a lightweight piece of armor made from silk and chain mail or small metal plates. It is not bulky and can be easily worn under clothing. It protects the stomach, chest, and back of the character.

Haramaki-do: This piece of armor is similar in construction and design to the haramaki. However, it cannot be concealed under clothing.

Hide: Hide armor is different from normal leather armor, in that it is made of the hide of particularly thick-skinned creatures — elephant and rhinoceros hide being the most common. This gives better protection than normal leather.

Horo: This is an unusual, yet simple protection that is sometimes worn by mounted warriors. It is simply several long strips of cloth sewn together. One end is tied at the neck and the other near the waist. When riding, the cloth fills with wind and balloons out behind the rider. When used in this method, it is only effective when the wearer is riding. Alternatively, a wicker skeleton can be worn underneath the horo, allowing it to work at all times. The horo improves the wearer's armor class by 1 against missile weapons shot at the back of the character only. It has no other protective use. The horo is usually brightly colored and decorated with the crest of the owner. This helps identify the rider by his family and lets all know that he is more than just a common soldier.

Kabuto: This is the great helmet often worn with the o-yoroi. The bowl of the helmet is made of strips of iron riveted together. There is normally a small opening at the top of the head where the plates meet. Mounted on the back and sides of the helmet is a flowing neckguard which normally curves outward in two wings at the front. Elaborate crests are normally mounted on the front part of the helmet. Common crests are horns, antlers, leaping fish, and halfmoons. The whole affair is held on by red silk cords.

The kabuto is one of the most visible parts of the warrior's armor when on the battlefield. It is often quite fancifully decorated and fantastically shaped. Unusual forms include ones shaped like demonic faces, seashells, fists holding thunderbolts, tall cones, fish, or wild animals. Some are covered with human hair or furs. The helmet bowl is often decorated with silver, copper, and gold while the neckguard is brightly laced on the outside and covered with dyed or painted leathers on the inside.

The kabuto gives armor class 3 to the head of the wearer.

Kote: The kote is a pair of armored sleeves connected by a band of leather or cloth across the shoulders. The sleeves extend from the shoulders to the backs of the hands. They are normally made of mail and some have small metal plates sewn into them. They range from very plain to highly decorative in style. Kote can be worn inconspicuously under robes and in combinations with other pieces of armor.

Jingasa: The jingasa is simply an iron version of the peasant's round straw hat. It is worn by common soldiers. It has no guards for the ears, cheeks, or back of the neck. However, it is popular since it also serves as a cooking pot when on campaign.

O-yoroi: The o-yoroi is a complete suit of laced armor. It includes kote, do-maru, sode, haidate, kabuto, and sune-ate. In addition, it has a number of smaller pieces including the memo (face mask), nodawa (neck guard), wakibiki (armpit guards), sendan-no-ita and hato-wo-no-ita (guards for the front of the armpit). The o-yoroi is made as a matched set, the colors and patterns complimenting each other. This also improves the fit of the armor, giving the o-yoroi a better armor class than a collection of unmatched pieces.

Since o-yoroi are expensive and highly decorative, they are often worn for ceremonial occasions or major battles, but are seldom used in everyday situations.

Sode: This piece covers the shoulder of the wearer. It is square or rectangular in shape and is normally about one foot square. It is fastened by cords to the other pieces of armor, particularly the corselet. For this reason, the sode can never be worn without the do-maru, hara-ate, haramaki, or haramaki-do. In battle a piece of cloth (sode jiruchi) is sometimes tied over the sode. This cloth is dyed or painted with a badge identifying the wearer.

Scale: There are two types of scale armor in common use — leather scale and metal scale. Leather scale is worn by common soldiers and horsemen. It is made of thick sections of hardened leather sewn to cloth or another piece of leather. Each piece overlaps the others around it. Metal scale armor is made in the same manner, but is far less common. It is most often worn by wealthier or more important warriors.

Shields: Depending on the area of Kara-Tur, shields may or may not be commonly used. Indeed, in some lands shields are never used at all! However, nearly all shields are of lighter construction than those used in other

ARMOR

AD&D® game lands. Typical materials include woven bamboo and wicker, stretched and hardened leather, and thick layers of coconut fiber or hemp. Metal-edged wooden shields are extremely rare.

Sune-ate: The sune-ate is a shin guard, extending from the top of the ankle to the bottom of the knee. It is normally made of splints of metal attached to leather padding and wrapped around the shin and tied into place. It protects against crippling blows made to the lower leg.

When several pieces of armor are worn, the movement rate drops to the next lower category, although it never falls below that of the o-yoroi.

Miscellaneous Equipment:

Grenades: Grenades are a common piece of equipment used by ninjas. They are not grenades in the modern sense—they do not burst with explosive force. Instead, they are carefully blown-out eggshells filled with a variety of powders (hollowed out nutshells and paper packets are also used). They are used to blind opponents and create distractions.

To use a grenade, the character must make a normal to hit roll, using the rules on grenade-like missiles to determine the effects of a miss. There are no modifiers for armor, since the contents burst in a small cloud upon impact. Pepper-filled grenades only affect a single target. The victim must make a successful saving throw versus poison or be incapacitated for 1-6 rounds due to choking and sneezing. Dust filled grenades work the same way, except that the victim will be blinded for 1-6 rounds. Flash powder grenades must be thrown onto a fire source where they explode in a brilliant flare of light. All those looking at the light are automatically blinded for 1-3 rounds. Characters who may or may not be looking at the light are allowed a saving throw versus petrification. A successful save indicates the character was not affected by the flash, an unsuccessful save has the effect noted above.

Poison smoke grenades must also be cast onto a fire source to work. When done, the grenade will burst in a cloud of vile, stinking smoke. Each round the smoke will fill a five foot by five foot area. All within the area must make a successful saving throw versus poison or be blinded and incapacitated by the foul, acidic stench. In addition, all characters within the smoke will suffer 1-2 hp of damage each round. Each grenade contains enough powder to fill a 10 foot by 10 foot area. The smoke will remain for one turn or until the wind blows it away.

Eggshell grenades are fragile and must be carefully packed to avoid breakage. If a character carrying these items falls 10 feet or more (and suffers damage), a saving throw versus crushing blow must be made for each grenade carried.



Barding

Like shields, the use of barding varies from land to land in Kara-Tur. Even in lands where it is used, barding is seldom as heavy or complete as that used in gajin lands. Unfavorable weather and the need for swift movement generally limits the use of armor.

Barding is made of several different materials and comes in two different sizes, half and full. Half barding covers the head, neck, and forequarters of the horse while full barding covers the entire body. Half barding is more frequently used than full barding.

The most common material for barding is quilted and padded cotton. Other bardings used (in a general descending order) are leather, leather scale, brigandine, metal scale, and chain mail. Plate barding is never used. As a rule, barding is only used on the mounts of important nobles, generals, and shock troops.

Table 55: BARDED WARHORSE BASE MOVEMENT RATES

Warhorse	Padded/ Leather	Metal Scale	Chain
Light	21 "/24 "	15 "/21 "	X/15 "
Medium	17 "/18 "	15 "/17 "	12 "/15 "
Heavy	15 "/15 "	14 "/15 "	13 "/15 "
Elephant	12 "		

Turner before the slash is for full barding, the number after the slash is for half-barding. An X indicates the barding is heavier than the horse can bear.

Barding affects the armor class of the creature as follows:

Leather or Padded: adds 1 factor to the AC, weighs 160#

Metal Scale: adds 2 factors to the AC, weighs 250#

Chain: adds 3 factors to the AC, weighs 350#

Half barding weighs half the amount of full barding and increases the AC for frontal attacks only. Attacks from the rear do not gain the AC bonus.

The warhorse must be able to carry the weight of the barding, in addition to that of the rider and any equipment. The barded warhorse's movement rate is reduced as follows:



PROFICIENCIES

The concept of proficiencies is expanded in the Oriental AD&D® game to include training in painting, poetry, singing, calligraphy, horsemanship, and other artistic and practical areas besides weapons and fighting. These artistic and peaceful skills are as important to a character as his ability to fight, since the society of *Oriental Adventures* emphasizes the character's creative talents almost as much as his combat prowess.

All characters receive a number of proficiency slots at 1st level. Depending on the character's class, some or all of these can be filled with weapon training. Any that aren't devoted to weapons can be filled with other skills until the character has used all his available slots. The character is not required to fill all his proficiency slots; those not filled can be saved and used at a later time. Once a proficiency has been selected it cannot be changed for any reason. The number of proficiencies allotted to each character class, the number gained per level, and the penalty for using a weapon without the appropriate proficiency are listed on Table 56: Character Proficiencies.

Table 56: CHARACTER PROFICIENCIES

Class of Character	Initial # of Prof.	Add Proficiency per Level	Non-proficiency Weapon Penalty
Samurai	5	1/1	-2
Shukenja	6	1/2	-4
Sohei	4	1/3	-2
Kensai	3	1/2	-3
O. Barbarian	9	1/3	-2
Bushi	4	1/2	-2
Wu Jen	6	1/2	-5
Ninja	2	1/3	-4

Initial Number of Proficiencies shows the number of proficiencies the character has at 1st level. The number after the slash lists the total number of proficiencies available.

Add Proficiency per Level lists the number of experience levels that must be earned to gain one additional proficiency. Thus, 1/4 indicates the character must have four levels to earn an additional proficiency (1st level is included when counting levels). The notation 1/1 indicates the character gains a proficiency each time he advances in level.

Weapon Non-Proficiency Penalty lists the minus that is applied to the character's chance to hit when using a weapon he is not proficient in.

Ninja characters can only use their proficiencies for ninja weapons. The Non-Proficiency Penalty applies only when using ninja weapons. For all other weapons, the other character class penalty is used.

Weapon Proficiencies and Weapon Specialization

A character can select a weapon proficiency in any weapon that is allowed to his character class. This is noted on the character's sheet. Each weapon proficiency costs one proficiency slot from those the character has available. Unarmed combat cannot be taken as a weapon proficiency, unless the character is studying under a master. In addition, only samurai and bushi can choose to use weapon specialization.

Weapon specialization represents the character's choice to practice and discipline himself in the use of a single weapon. This dedication is not as a fierce as a kensai's, hence the character does not gain the abilities of a kensai, but the character can learn the use of other weapons with greater ease than a kensai character. Weapon specialization in any melee weapon or crossbow counts as two proficiency slots, while specialization in any other missile weapon counts as three proficiency slots. The bushi

can choose any one weapon to specialize in. The selection must be made as soon as the character is created (except for samurai). Only the samurai can specialize in two weapons at once—the katana and the bow. The samurai can only specialize in these weapons. The samurai must specialize in the katana as soon as the character is created. However, he can choose to delay specialization in the bow for a later time.

When specializing with a melee weapon, the weapon must be a specific type, not a general class of weapons. A character can choose to specialize in the katana, but could not claim specialization in all swords, for example. The character is +1 on to hit rolls and +2 on damage rolls when using the specialized weapon. The character has also learned the art of iaijutsu (fast draw) with the specialized weapon and receives the benefits explained under that proficiency. In addition, the character can make extra multiple attacks with his specialized weapon beyond those given on the Multiple Attacks Table. The character is able to utilize the next higher rank on the Multiple Attack Table when fighting with his specialized weapon. Thus, a first-level samurai would be able to make 3/2 attacks per round when fighting with his specialized weapon. At fifth level, the same character would be able to make 2 attacks per round with his specialized weapon.

Once the character advances beyond 1st level, the character can spend an additional proficiency slot to double specialize in his weapon. This increases the character's bonuses to +3 on to hit and damage.

When specializing in the bow, the character gains the range category "point blank" in addition to the normal short, medium, and long ranges. Point blank has a range from 5 to 30 feet. The character is +2 to hit and damage at any target in this range and the base damage done is automatically doubled. However, bonuses to damage for strength and magic (if applicable) are not doubled; they are added to the final total. At short range, the character is +1 on his to hit rolls; at medium range and longer the character has no special bonus to hit. At all ranges beyond point blank there are no bonuses to damage. In addition, a bow specialist who begins the round with his arrow ready (nocked, drawn, and aimed on a target) can automatically fire before any initiative check is made. At higher levels the bow specialist gains additional attacks with his weapon that are not normally available to any other character. These are listed on the Missile Weapon Specialization Table.

When specializing with a crossbow, the character has a point blank range of 5 to 60 feet. Within this range, the crossbow specialist receives the same benefits as a bow specialist. At short range, the crossbow specialist is +1 on to hit and damage rolls. At medium range, the crossbow specialist is +1 on his chances to hit. The crossbow specialist receives the same benefit as the bow specialist for having his weapon ready at the start of the round. In addition, depending on the type of crossbow, the character gains multiple attacks per round not available to other characters.

When specializing in other missile weapons, the character gains a +1 on to hit rolls and a +2 on damage. In addition, the character gains increased rates of fire as he improves in level. These are listed on Table 57.

Table 57: MISSILE WEAPON SPECIALIZATIONS

Number of Attacks Per Round With:

Level of Specialist	Light			Pellet	Large			
	Bow	Crossbow	Heavy Crossbow	Bow & Sling	Lasso & Staff	Shuriken, Dagger	Dart and Small Shuriken	Other
1-6	2/1	1/1		1/2	1/1	3/1	4/1	3/2
7-12	3/1	3/2		1/1	3/2	4/1	5/1	2/1
13 & up	4/1	2/1		3/2	2/1	5/1	6/1	5/2

NON-WEAPON PROFICIENCIES

Weapons not permitted to a character of a certain class may be picked up and used, but the non-proficiency penalty for that class always applies (the worst penalty in the case of split class characters) and such disallowed weapons cannot be kept and carried by the character for use later. Characters under 5 feet in height cannot effectively use any weapon over 12 feet in length. Characters under 4 feet in height cannot use the daikyu (great bow). Characters of less than 100 pounds body weight cannot use a heavy crossbow, any weapon weighing more than 200 gp, or a two-handed sword. These prohibitions override the stipulation in the preceding note; the non-proficiency penalty is immaterial, since these weapons cannot be wielded at all.

NON-WEAPON PROFICIENCIES

In addition to weapons, characters can learn proficiencies in various peaceful arts. Characters will find this knowledge useful. It is customarily expected that characters are more than warriors, priests, or magicians. To be complete, they must also be well-versed in artistic skills. For the well-bred, contests in poetry, painting, or other arts is a popular and frequent event. Winners of these contests gain honor (and experience) while losers risk humiliation and loss of favor. Players are well advised to see that their character is adept at many different skills beyond those of his immediate profession.

Peaceful skills are divided into the categories of Common, Artisan, Court, and Barbarian Proficiencies. Only barbarian characters can learn barbarian proficiencies. The other categories are given to determine the type of environment the character must be in to learn the proficiency. The categories also assist the DM when determining proficiencies for NPCs. Thus, a common peasant would know proficiencies from the Common list, while a noble would know those from the Court list.

There are no required times of study for the peaceful proficiencies. The time a character spends on an adventure does not cover every minute of his life. There are normally gaps between adventures and even odd hours unoccupied during the course of an adventure. It is assumed that during these times the character is involved in some type of activity. It may be practice with a weapon or it may be the refinement of another proficiency. In any case, these unrecorded moments present sufficient time for the character to learn and develop. The only requirements for learning a proficiency are that the character have the necessary tools at hand and, when first learning the skill, be in an environment where he can receive training and guidance from those skilled in the art. To learn to write effective poetry, a character would have to have been in a court or noble setting, where the arts of poetry are practiced regularly. There he would be able to compare his works to those of masters and receive guidance in proper structures, imagery, subjects, and the like. To learn weapon-smithing, the character would have to live among craftsmen learned in the skill, benefiting from their knowledge and skill. The amount of contact the character must have with these masters is purposely left undecided.

Weapon proficiencies automatically increase in skill as the character advances in level. This is built into the combat tables of the character. This is not the case with peaceful proficiencies. All peaceful proficiencies have a base number for success, listed under the description of the proficiency. This number is identical to the to hit roll of combat—this number or greater must be rolled on 1d20 to successfully use the proficiency. This number never improves simply because the character improves in level. However, the character can choose to improve his skill in a peaceful proficiency by spending additional proficiency slots on the skill, once the character advances to second level or beyond. Each additional slot spent on the proficiency adds -1 to the character's die roll when using the proficiency. There is no limit to the number of proficiency slots that can be spent on a single peaceful proficiency, although the chance of success after all modifiers can never be less than a 3 on 1d20.

Finally, the character may obtain magical items that increase a peaceful proficiency. These items are only useful if the character already knows that proficiency. If he does, the magical item improves the character's ability in that proficiency according to the description of the item.

For example, the samurai Torimatsu Akimori decides to learn the peaceful proficiency of calligraphy. This is a Court Proficiency and is thus available to Akimori, since he is a samurai character. At first level he spends the required two proficiency slots to gain calligraphy. The base chance of success with calligraphy is 17. At third level, Akimori decides to increase his calligraphy skill and spends an additional proficiency slot. This makes his chance of success 16 (since he is now +1 on the die roll). At fourth level, in preparation for a major court contest, he decides to

improve it again, spending two proficiency slots. His chance of success is now 14, as he is now +3 on the die roll.

Optional Peaceful Proficiency Bonuses

If the DM desires, he can award one-time bonuses to a character's proficiency in a peaceful skill based on the actions of the player, not the character. If the player can provide an example of the skill (a piece of Chinese or Japanese poetry) that fits the situation, the DM can chose to award a bonus of +1. If the player can actually perform the skill (write a haiku, etc.), the DM can allow a bonus of +2. This is strictly an optional rule. DMs and players who wish to use this must find their own information about the styles and forms of various peaceful arts used in the Orient.

Success and Failure

For the majority of peaceful proficiencies, there is no clear-cut success or failure. Once a character knows a peaceful proficiency, it is assumed that he can use that proficiency correctly, no matter what his die roll may be. Once a character learns agriculture, he knows how to raise plants and does not check to see if he remembers correctly how to farm each time he does so. Likewise, a carpenter does not fail to build a house simply because the die roll was bad. He still manages to build the house. In normal cases, the die roll for success and failure is not even required. However, there are times when the quality of the work done is as important as getting the work done. In these cases, the die is rolled and compared to the character's base chance of success. If the die roll is equal to or higher than the base chance of success, the character has done superior work. If the die roll is lower, the work is of average quality (or below average on an exceptionally bad die roll). Thus the farmer may have an exceptionally good harvest, an average harvest, or a poor harvest. The carpenter may build a particularly beautiful and well-designed house or one that is drafty and leaks badly. In these cases and others, the chance of success determines the overall quality of the work.

In some proficiencies, such as weapon-smith or armorer, there is a clear-cut success or failure. The character's effort may be botched badly, making the item unusable for its purpose. Peaceful proficiencies where a die roll must always be made are noted on the Proficiency Tables.

Contests

Contests in peaceful proficiencies are a regular feature of life in the world described in *Oriental Adventures*. They are tests of skill in the non-combat arts characters are expected to know. Victors of such contests gain honor and experience for their skill, while those defeated lose honor. The outcome of contests can greatly affect a character's social position.

Formal contests occur most often at the court or noble households. These are announced in advance, giving all the participants time to prepare. Often a specific subject matter is chosen, in which case the participants bring a finished work on that subject. Sometimes, no subject is given and the contest is a test of the improvisational abilities of the participants. Characters are not required to attend, but those seeking the favor of their lord or some type of political position seldom miss a chance to appear at court. Indeed, those who do not attend suffer a small loss of honor. Of course, circumstances can make attendance impossible and therefore may prevent a loss of honor.

Contests can also be impromptu events that occur whenever a group of nobles gather. For example, characters who gather to watch a particularly beautiful moonrise may suddenly be asked by their host to compose a poem about the event. This would be considered a contest, although since it is informal, the gains and losses of honor are less than for a formal affair. Characters will find they need to be prepared for any event.

To determine the victor of a contest, each character involved rolls 1d20 and compares the result to his chance of success. If the die roll is failure, the character is out of the contest (and has lost). This is repeated until there is only one remaining contestant, who is declared the winner. If all entrants fail the first die roll, the contest is deemed to be inauspicious (perhaps being held on an unlucky day, etc.) and there is no winner. In this case, no honor bonuses or penalties are awarded to any character. The exact amount of honor and experience gained for a contest is detailed under these sections.

The experience gained for winning an informal contest is 50 times the host's level; the experience is 100 times the host's level for winning a formal contest.

ARTISAN PROFICIENCIES

Proficiency Tables

In Tables 58-61, **Proficiency slots required** lists the number of proficiency slots that must be used to initially gain that proficiency. Thereafter, increasing a character's skill in a given proficiency requires only one proficiency slot, regardless of the number required to initially gain the proficiency.

Artisan Proficiencies

Table 58: ARTISAN PROFICIENCIES

Proficiency	Proficiency slots required	Base chance of success	
Armorer *	2	16	a
Blacksmith	1	14	
Bowyer *	1	15	a
Brewer	1	16	
Carpenter	1	15	
Civil engineer	2	18	
Herbalist *	2	17	a
Jeweler	2	16	
Masseur	1	14	
Navigator *	1	12	a
Paper-maker	1	18	
Potter	1	16	
Seamstress/tailor	1	17	
Silk maker	1	19	
Stonemason	1	16	
Tanner/Leatherworker	1	15	
Weaponsmith *	3	17	a
Weaver	1	15	

* Further explanation of this proficiency is given in the text. The use and function of other proficiencies is self-explanatory.

a This proficiency requires a die roll to determine success.

Armorier: The character can make all types of armor presented in the Oriental Adventures rules. Armor from the other AD&D® game rulebooks can only be made if the character has a piece to copy from, and then is done with a -2 on the die roll. In addition, on a modified die roll of 25 or more, the character has made "armor of quality" (as explained in the Treasure section under Armor and Shields). When making armor, the die roll for success is made at the end of the normal construction time. If armor of quality is indicated, the character must spend additional time equal to the normal construction time of the item to complete the job.

Construction of armor is equal to two weeks for every step of armor class rating below 10. Thus, a shield would require two weeks of work, while a o-yoroi armor would require 14 weeks. Normal helmets require one week of work and elaborate helms (with heraldic crests, etc.) require one month of work.

If the die roll is a failure, but within 4 of the number needed for success, the character has made usable but flawed armor. Such armor is one armor class worse than desired, although it looks like armor of the class it was intended to be. In addition, any time the wearer is hit on an unmodified 19 or 20, some crucial piece of the armor is broken. The character's armor class immediately worsens by 4 steps (although never worse than 10) and the now-broken armor hampers his movements, giving him a -4 on all chances to hit until he manages to get it removed.

Bowyer: The character can make bows and arrows of the types given in the Oriental Adventures rules, although a weaponsmith must fashion the actual arrowheads. The construction time for a bow is two weeks, while one arrow takes two days. At the end of this time, a die roll is made for success. A modified 25 or greater indicates a weapon of quality and another two weeks or two days must be spent to finish the job. When making arrows, a failed die roll indicates the arrow is unusable. However, when making a bow, a failed die roll that is within 4 of the normal chance of success indicates that a flawed bow has been made. Such bows break when used anytime the character gets a to hit roll of 5 or less. Broken bows are unusable.

Herbalist: Those with herbalist knowledge can prepare non-magical potions, poultices, powders, balms, and ointments for medicinal and supposed medicinal uses. In addition, they can prepare certain natural plant

poisons. The DM must decide if any given compound is within the realm of the herbalist's knowledge.

Navigator: The character has learned the art of navigating by the stars, studying currents and watching for tell-tale signs of land, reefs, and hidden danger. This is not a particularly effective skill on land. At sea, a successful die roll by the navigator reduces the chance of getting lost by 20%.

Weaponsmith: A weaponsmith can fashion any weapon (other than bows and finished arrows) found in *Oriental Adventures*. In addition, he can construct weapons from the other AD&D® game books if given a copy to work from. The amount of time required to fashion any weapon but the katana is two days per weapon. The fashioning of a katana requires one month. At the end of the time period, 1d20 is rolled to check the success. If the modified die roll is 25 or greater, the character has fashioned a weapon of quality as explained in the Treasure section. In such a case, an additional two weeks must be spent finishing a normal weapon. In the case of a katana, two additional months must be spent. At the end of this time, the finished katana must be taken to a temple and named by the priests there. When this is done, the katana is finished.

If the die roll is a failure, but within 4 of the number needed for success, the weapon is flawed. Flawed weapons have the same effect as flawed bows explained under Bowyer above.

Barbarian Proficiencies

Table 59: BARBARIAN PROFICIENCIES

Proficiency	Proficiency slots required	Base Chance of success
Chanting	1	15
Fire building *	1	8 a
Running *	1	16 a
Signaling *	1	12 a
Snare building *	1	14 a
Sound imitation *	2	16 a
Survival *	2	15 a
Tracking *	3	17 a

* Further explanation of this proficiency is given in the text. The use and function of other proficiencies is self-explanatory.

a This proficiency requires a die roll to determine success.

Fire Building: On a successful die roll, the character can start a fire, given a few pieces of dry wood and some tinder. The process takes 30 minutes.

Running: The barbarian can move at twice his normal movement rate for an entire day, at the end of which he must sleep for eight hours. After the end of the first day's movement, the character must make a die roll for success. If the die roll is passed, the character can continue his running movement the next day. If the die roll is failure, the character must sleep for eight hours and cannot use his running ability the next day. If involved in a combat during the day spent running, he suffers a -1 on his to hit rolls.

Signaling: The character can use the method of long-distance signaling commonly used by his tribe (drums, mirrors, smoke, etc.) and understands the import of the various messages. This is essentially another language, although the messages are simple and limited to war, etc. A successful roll indicates the message was received and understood.

Snare building: This allows the character to prepare deadfalls, rope snares, pit traps, and the like for creatures up to large and even very large sizes.

Sound imitation: The character can mimic various creatures of his native land—bird calls, seal barks, and other natural animal sounds. These can be used for signaling, distraction, etc. A successful roll indicates the imitation is good enough to fool other animals and those skilled in sound imitation.

Survival: The barbarian is skilled at finding food, shelter, and water in the territories of his homeland and other areas of similar terrain. The barbarian is always able to find enough for his own needs. A successful roll indicates the barbarian has done well enough to provide for others in his party. The food found is not large game (which comes under hunting) but berries, bark, roots, grubs, small animals, etc.

Tracking: The character is an accomplished tracker. Conditions modify the base chance of success as follows:

COMMON PROFICIENCIES

Terrain: (only one condition applies)

Soft or muddy ground	+ 4
Occasional signs of passage	+ 2
Normal earth	0
Hard rocky ground, water	-10

Well-thought out efforts to hide the trail reduces the terrain category to the next worst class. If already at -10 the attempt to track automatically fails.

Other Modifiers: (use if they apply)

For each two creatures in the group tracked beyond the first	+ 1
For every 12 hours since the trail was made	-1
For every hour of rain (or snow)	-5
Poor illumination (moonlight, etc.)	-6

The tracker moves at the following movement rates when tracking:

Chance to Track	Movement Rate
1-6	1/4 normal
7-14	1/2 normal
14 or greater	3/4 normal

In addition, the tracker can identify the creature that made the trail and the direction of movement, if he is familiar with that type of creature (barbarians are considered to automatically know the common creatures of their homeland). To be familiar with unusual creatures or monsters, the character must have encountered that creature at least once before.

Some creatures do not leave trails. They may fly or have incorporeal bodies. Obviously, these creatures cannot be tracked.

Normally, the AD&D® game rules use a percentile system to determine tracking. In cases where a creature reduces its ability to be tracked by percentage points, each 5% equals one point off the tracking ability given above. Thus, a creature which is 20% harder to track than normal would be -4 on the die.

Common Proficiencies

Table 60: COMMON PROFICIENCIES

Proficiency	Proficiency slots required	Base Chance of success	
Agriculture	1	15	
Animal handling *	2	14	a
Cooking	1	16	
Dance	1	17	
Fishing *	1	14	
Gaming *	1	16	a
Horsemanship *	1	18	a
Hunting *	1	16	a
Husbandry	1	14	
Iaijutsu *	1	—	
Juggling	1	13	a
Music	1	17	
Reading/writing *	1	10	
Sailing craft *	1	15	
Singing	1	17	
Small water craft *	1	13	
Swimming *	1	10	a

* Further explanation of this proficiency is given in the text. The use and function of other proficiencies is self-explanatory.

a This proficiency requires a die roll to determine success.

Animal Handling: Characters trained in animal handling are skilled in the care, taming, and training of animals. This includes dogs, wild cats, small birds, and other animals commonly trained for work or amusement. This proficiency does not include training birds for the hunt, as this requires specialized skills.

Wild animals can be tamed only when they are young. Taming requires one month of work with the creature (although the character can also undertake other activities during this time). At the end of the month, a die roll is made. If it is passed, the creature is tamed and suitable for training. If the die roll fails, the creature still retains enough of its wild behavior to make it unsuitable for training. Such creatures can still be kept, although they have to be constantly caged or chained.

Tame creatures can be trained to perform simple tasks—fetching, hunting for their master, herding sheep, etc. Each task takes from 2d6 weeks of training. Again, the character can engage in other activities during this time. Furthermore, the DM can rule that the training takes a greater than normal time if he feels the task is difficult or can divide the task into several smaller tasks. At the end of the training, the success is checked for. If the attempt is a failure, the creature cannot be trained in that task. Each creature can learn 2d4 different tasks. Once trained, the creature must be regularly exercised in those tasks it knows, using them at least once a week. Failure to do so results in the creature losing the ability to do that task.

Fishing: The character is skilled in fishing with hook and line and nets. Every day spent fishing, the character catches enough to feed himself. On a successful die roll, the character also catch enough other fish to feed 1d6 others if using hook and line or 1d20 others if using a net.

Gaming: The character enjoys and can play most forms of games, including go, dicing, shoji, and other entertainments of the noble class. A die roll for success is made to determine if the character wins the game or not (as if in a contest). In addition, the character can also attempt to cheat on games of chance, improving his odds by + 1 on the die roll. Again, a die roll must be made to see if the character is successful. If the die roll is 1-4, the character has been caught cheating (even if he wins the game).

Horsemanship: Those skilled in horsemanship are skilled in the art of riding and handling horses, especially when using them in combat. This allows the character to attempt the following special feats when riding horses:

A character can attempt to vault into the saddle, even when wearing armor, and get his horse underway in a single segment. A die roll must be made and failure indicates the character has managed to make a fool of himself by falling to the ground.

The character can urge his horse to make jumps and leaps. The horse can jump obstacles up to 7 feet in height and leap spans of 20 feet, both with a running start. Again a die roll for success must be made with failure indicating that the horse balks. Should the horse balk, the character must make a second die roll to see if he remains in the saddle.

The character can spur his horse to greater speeds, increasing the animal's movement rate by 6". This pace can be sustained for four turns, after which the character must dismount and walk the horse for one turn, cooling it down.

The character can guide his horse with his knees, allowing him to use weapons that require two hands (bows, go-daichi, etc.) while on horseback.

By dropping down and hanging along the side of the animal, a character can use his horse to shield himself from attack. The character cannot attack or be wearing armor while doing this feat. A die roll must be made for success, and failure indicates the character has fallen to the ground, suffering 1d6 hit points of damage.

Finally, the character can make a spectacular flying dismount, leaping from the back of his horse, even at full gallop. Landing on his feet, he can still make an attack in the same round at any opponent within 10 feet. However, a die roll for success must be made with a -4 modifier to the roll (due to the difficulty of the feat). On a failed die roll, the character falls clumsily to the ground, failing to land on his feet, and suffers 1-3 hit points of damage.

The feats allowed by the Horsemanship proficiency can also be used when riding horse-like creatures (ki-rin, etc.)

Hunting: When in wilderness settings, the character can attempt to stalk and bring down game. A die roll for success must be made and if successful, the character has managed to get within bowshot of some type of game (deer, pheasant, wild boar, etc.). The DM determines the type of game encountered. The range of the encounter is always at long range for the missile weapon used (or the longest range of any missile weapons in a group). The character automatically has surprise for the first round of the encounter. It is up to the character to actually bag the game.

Iaijutsu: Although this is a skill learned and used with a weapon and not a peaceful proficiency, it is one that can be learned by anyone willing to devote the time and effort. Iaijutsu is the art of fast drawing a melee weapon—unsheathing and sheathing it with blinding speed. Characters with weapon specialization in a melee weapon automatically learn iaijutsu for that type of weapon. However, iaijutsu can also be learned separately for weapons the character is not specialized in. Upon selecting this proficiency, the player must state what weapon it applies to. The weapon must be specific, not a general class. Thereafter, the character can change to or from that weapon without penalty (changing a weapon normally requires one round) and under certain situations (as explained in the Combat section of this book) has a better chance of surprising the opponent.

COURT PROFICIENCIES

Reading/Writing: The character can choose to learn to read and write any language of those available in the campaign. The restrictions on the number of languages the character can read and write are the same as for learning to speak a language. This proficiency does not give the character the ability to speak the language and it is possible to read and write a language the character cannot speak.

Sailing craft: The character is skilled and knowing of sea-going vessels. These include junks, sampans, and ships. He can serve as a sailor on these. This does not give the character the ability to navigate.

Small water craft: The character has learned how to handle small water craft—those that ply rivers and lakes and remain close to shore when on seas. These include canoes, rafts, hide boats, rowboats, and the like. In addition, the character can build a reliable raft from local materials (should he ever be stranded on a river island, for example). He cannot handle such craft on the open waters of the ocean, however.

Swimming: The character has learned the basics of swimming. An unarmored, unencumbered character swims 90 feet per round. Each point of armor class reduces movement by 10 feet per round and gives a 10% (cumulative) chance of sinking. Heavily encumbered characters move at 1/2 speed and double the chance of sinking.

Court Proficiencies

Table 61: COURT PROFICIENCIES

Proficiency	Proficiency slots required	Base Chance of success
Calligraphy *	2	18
Etiquette *	1	16 a
Falconry *	2	17 a
Flower arranging	1	15
Heraldry *	1	12 a
Landscape gardening	1	16
Noh *	1	17
Origami	1	14
Painting	1	19
Poetry	1	19
Religion *	1	12
Tea ceremony *	2	15

Calligraphy: The written language of the Oriental Adventures world is much different from that commonly used in other AD&D® settings. Other lands normally make use of alphabets to compose words and words to compose sentences. However, here the written language is composed of pictographs (or logograms). Each character (as a single written pictograph is commonly called) represents a single word or part of a word. Originally, the character was like a small painting of the thing it represented, but time has simplified and stylized these characters so that they have only a slight resemblance to the thing anymore. Instead they have meanings that can be added to or changed when used with other characters. Each word has a different character or combination of characters, and thousands of different characters are needed to write books. Great precision is needed to write clearly and correctly.

Thus a character's style and artistic ability with the ink-brush is an important measure of his social worth in the Oriental Adventures world. The first impression a stranger forms of a character may well be based on how graceful and beautiful his calligraphy style is. Indeed, how well one writes can often be more important than what the writing actually says. Therefore, calligraphy is a vital skill for those aspiring to high position in the *Oriental Adventures* lands.

The calligraphy proficiency has many uses. It is needed to inscribe magical scrolls, prepare reports to one's lord, impress officials, and curry favor from powerful NPCs. It shows the rank of the writer, and good writing can be used to add prestige to those of lower birth. A poetry contest at a court can also be a contest in calligraphy. A brilliant poem written in a crude and unformed hand can be less appealing than a good poem with fine calligraphy. Every time a character writes an important document, a die roll must be made to find the quality of the character's calligraphy. The DM can modify the reaction of any NPC to the message based on the quality of the calligraphy. Good calligraphy gives a more favorable reaction; bad calligraphy has the opposite effect.

Calligraphy requires the use of a writing brush, an inkwell, and an inking stone. These are normally carried as a set, but characters can improvise these items when they must.

Etiquette: The correct form of address and proper social manners are another important skill for characters. The Oriental Adventures society

can be extremely proper and polite, and failure to abide by the correct forms of behavior can result in serious loss of honor. In everyday situations, it is assumed the characters are behaving acceptably (unless the player tells the DM something to make him think otherwise). In formal ceremonies (an audience before the Emperor or a formal duel, for example), the character must roll a die to see how successful his etiquette . Does he use the correct forms of address? Does he speak, laugh, or yawn at the wrong time? Failures of etiquette in such situations result in losses of honor and poorer reactions from important NPCs.

The DM should not let the etiquette proficiency overrule the role-playing on the part of the player. If the player has controlled his character correctly, there is no need for a die roll. If the player has just described a gross indiscretion committed by his character, there is no need for a die roll. The etiquette proficiency is to be used as a guide, and the DM should not hesitate to overrule it based on the character's described actions.

Falconry: Falconry has always been considered a noble sport, something to be enjoyed by those of the court. Characters with this proficiency are skilled in the training and handling of hunting birds.

Hunting birds can only be trained when they are young and require great patience. Only one person can train a single bird. The entire process takes one year to complete, during which the trainer must work regularly with the bird. At the end of six months of training a die roll for success is made. If it is passed, the training can continue for another six months when another die roll is made. If this is passed, the bird has been trained to hunt and catch birds on the wing and return to its owner. If either die roll is failed, the bird is unsuitable for falconry.

Once trained, the bird can be handled by any who have been taught the commands and calls to control the bird. When hunting, a die roll for success is made to see if the hunt has been successful. If it is, the bird brings back small gamebirds for its master. In addition, the bird can also be taught to attack others. However, few NPC lords use their birds for such a purpose as they do not want to risk damaging the hunting bird.

Hunting birds are sometimes given as gifts, and the giver of the gift gains great honor by doing so.

Heraldry: The knowledge of heraldry teaches the character to identify the different crests and symbols used by families and nobles. These badges normally take the form of stylized helmets, banners, or circular designs (called mon). Each noble family has its own design to identify the members and followers of that family, and individuals within the family may have their own symbol, also. Knowledge of these symbols is of particular importance in times of war, since they are often the only way to identify friend from foe on the battlefield.

Whenever a character tries to identify a particular badge, a die roll for success must be made. If successful, the character is able to interpret the device correctly (identify the family or individual). If the die roll indicates failure, the character cannot recognize the device. The DM can rule some devices as instantly recognizable, especially if the character has seen and correctly named the crest before.

Noh: Noh is a type of drama performed in some lands of Kara-Tur. It combines speech, singing, and dance in a single performance. There are a great number of noh plays, mostly dealing with historical subjects. These plays are very exacting and stylized. Each move and word is meant to be done in a specific way, each costume represents a specific person, etc. Mastering the art of noh requires the character to learn the parts, movements, and rituals associated with the drama, to perform them correctly, demonstrate grace and beauty, and provide an individual interpretation of the play within the restrictions of the form. Noh masters are highly prized, often being requested to perform for important nobles.

Religion: A character with religion proficiency knows the basic tenets and teachings of religions common to the land. He can use this skill to identify religious artifacts, scriptures, or anything else related to religion.

Tea ceremony: The tea ceremony is a highly specialized art practiced by nobles in some lands. Although outwardly it appears to be a simple if not trivial procedure, it is actually a skill that requires painstaking concentration. Every movement and step must be performed with an exact amount of grace and precision. Furthermore, the purpose of the ceremony is to create an atmosphere of utter calm and serenity, free of all mental distractions. Should this not be achieved, the ceremony has failed in its goal. Stories are told of masters of this art who are so skilled they cannot be surprised or distracted in the slightest while in the midst of the ceremony. When a character is engaged in a tea ceremony, the DM should secretly roll against the success number for the proficiency. If the die roll is greater than the number needed to succeed, the character has achieved that utter concentration. During the course of the ceremony, which lasts one hour, the character cannot be surprised.

SHUKENJA SPELLS

The casting of spells is a critical function for shukenja (and wu jen and a somewhat lesser power of sohei). Spells greatly affect play. Each spell is a particular power, triggered by verbal, somatic, and/or material components. Verbal components are the utterings of the character. When the character cannot speak, such spells cannot be used. Somatic components are the gestures and movements of the character, particularly the hands. The character must have his hands and arms free through the entire casting to use such spells. Material components are the items that must be written on, burned, shaken, tossed into the air, etc., to trigger the spell's power. While most components are common, some spells require elaborate preparation for their use. Without these items, the spell cannot possibly be cast.

Spells are the armor and sword of the holy man, given to him as signs from his deity. They are a symbol of the power of his faith and the power of his religion. The shukenja should not hesitate to use them for fear of pride.

Each spell serves as a living lesson of the shukenja's call. Therefore, the shukenja player will find many of his spells serve to aid, comfort, and guide others. By performing these services, the shukenja teaches the noblest and most positive values about life. A shukenja should never refuse his services to the needy or unfortunate, nor should he seek personal gain through their use. Rather he should use them to advantage of his religion. Ultimately the shukenja's goal is to provide aid and succor to the weak and helpless, acting as a living example of his faith. This role is reflected in the experience points the player character earns.

A second major role of the shukenja is to advise and guide others. To this end, he has a number of spells to help him determine the best course of action. Some are only effective for immediate events, helping the shukenja through times of crisis and danger. Others are broader in scope, providing insights into the probable outcomes of the future. In the adventuring party, the shukenja is a wise man whose words should be heeded. He often sees the paths that will be taken before the rest. His role is that of a guide, teacher, and sage to his fellows. Although his advice is not always perfect, characters would do well to heed him.

Unfortunately, the world is not a perfect place, so some shukenja spells provide protection for the shukenja. The majority of these are defensive, in keeping with the shukenja's beliefs. It is not his desire to smite the foe and crush him under his heel. Yet, sometimes even this is necessary. He has, therefore, a limited number of offensive spells at his command. These are generally not severely harmful. The shukenja has no desire to cause death and anguish, and his spells reflect this fact.

Certain spells can be cast for an effect opposite to their normal use. This is noted in the description. However, use of certain reversed spells may put the shukenja's own faith into question. Such spells should be used with care. Ignoring the consequences of misuse leads to disfavor

with the shukenja's deity, resulting in loss of levels or experience. Flagrant disregard of these dangers leads to a change of alignment for the shukenja. The DM will determine the final consequences of such an event.

A shukenja gains spells through meditation that cleanses his mind and prepares him as a vessel for his deity's purpose. He must spend at least six hours meditating. At the end of this meditation, he selects the spells that he will use. This is part of his own training and development, for how can one help others without the foresight to see one's own needs? Once a spell is cast, it is forgotten until time is spent composing the mind again. The spiritual power channeled through the shukenja disturbs the orderly harmony of his psyche.

The number of spells a shukenja (or wu jen or sohei) character can use depends on his class and level as explained in the description of the character class. High ability scores and magic items may increase the number of spells a character can cast.

The spells are listed by level, alphabetically within each level. Each spell is detailed according to general type, level, duration, area of effect, components (noted V, S, and M), casting time, and type of saving throw. Below this is a general description of the spell and its effects. Spells that have appeared in the *Players Handbook* or *Unearthed Arcana* are included here in condensed form to relieve the players and DM of the need to page through several different books.

Spell Explanations

Range is shown in inches (indicating feet or yards) or as "touch," which indicates the caster must physically touch the recipient of the spell for it to have effect. In the case of unwilling victims, the caster must make an unmodified to hit roll for the spell to be effective. Should the attempt fail, the spell still goes off although its effect is wasted.

Duration is the number of turns or rounds the spell remains in effect. Permanent indicates the spell lasts until it is removed by some other agency, if this is possible. "Instantaneous" indicates the spell is nothing more than a brief flash, virtually impossible to avoid.

Area of Effect shows how large an area or the number of creatures the spell affects.

Components are the verbal (V), somatic (S), and material (M) elements required to cast the spell.

Casting Time is the number of melee rounds or segments required to cast the spell. There are 10 segments to the round and 10 rounds to the turn.

Saving Throw tells whether a saving throw is allowed and, if so, whether a successful saving throw halves the effect (1/2) or negates it totally (neg.).

Table 62: SHUKENJA SPELLS

1st Level

- 1 Animal Companion *
- 2 Augury
- 3 Beneficence
- 4 Bless *
- 5 Calm
- 6 Cure Light Wounds
- 7 Deflection *
- 8 Detect Disease
- 9 Detect Evil
- 10 Detect Harmony
- 11 Detect Magic
- 12 Detect Poison
- 13 Divining Rod
- 14 Know History
- 15 Omen
- 16 Purify Food and Drink
- 17 Resist *
- 18 Snake Charm
- 19 Trance
- 20 Weapon Bless *

2d Level

- 1 Aid
- 2 Chant *
- 3 Commune with Lesser Spirit
- 4 Create Spring
- 5 Detect Charm
- 6 Detect Life
- 7 Dream Sight
- 8 Enthrall
- 9 Hold Person
- 10 Holy Symbol
- 11 Know Motivation
- 12 Messenger *
- 13 Obscurement
- 14 Protection from Spirits
- 15 Request
- 16 Slow Poison *
- 17 Snake Summoning
- 18 Speak with Animals
- 19 Warning *
- 20 Withdraw

3d Level

- 1 Castigate *
- 2 Cure Blindness
- 3 Cure Disease
- 4 Death's Door
- 5 Detect Curse
- 6 Dispel Magic *
- 7 Divination
- 8 Dream Vision
- 9 Flame Walk *
- 10 Invisibility to Spirits
- 11 Know Alignment
- 12 Levitate
- 13 Magical Vestment
- 14 Oath
- 15 Possess Animal
- 16 Prayer *
- 17 Remove Curse
- 18 Remove Paralysis
- 19 Speak with Dead
- 20 Substitution

4th Level

- 1 Abjure
- 2 Cure Serious Wounds
- 3 Detect Lie
- 4 Detect Shapechanger
- 5 Endurance *
- 6 Exorcise
- 7 Fate
- 8 Neutralize Poison
- 9 Pacify
- 10 Penetrate Disguise *
- 11 Polymorph Self
- 12 Protection from Evil, 10'
- 13 Reanimation
- 14 Remorse
- 15 Reward
- 16 Snake Barrier
- 17 Speak with Plants
- 18 Spell Immunity *
- 19 Sustain *
- 20 Tongues

FIRST LEVEL SPELLS

5th level

- 1 Advice
- 2 Air Walk
- 3 Atonement
- 4 Commune with Greater Spirit
- 5 Cure Critical Wounds
- 6 Dispel Evil *
- 7 Mental Strength *
- 8 Possess
- 9 Raise Dead
- 10 Remember
- 11 Strength *
- 12 True Seeing *

6th Level

- 1 *Find the Path* *
- 2 Force Shapechange
- 3 *Heal*
- 4 *Immunity to Weapons* *
- 5 Inanimate Servant
- 6 Instruct
- 7 *Invisibility to Enemies*
- 8 Longevity
- 9 Plane Shift
- 10 Quickgrowth
- 11 Smite *
- 12 Speak with Monsters *

7th Level

- 1 Ancient Curse *
- 2 Astral Spell
- 3 Compel
- 4 Divine Wind
- 5 Exaction
- 6 Gate
- 7 Holy (Un)holy Word *
- 8 Quest
- 9 Reincarnate
- 10 Restore Spirit
- 11 Resurrection
- 12 Wind Walk

* Indicates spells usable by sohei.

Italics indicates the spell may be reversed.

FIRST LEVEL SPELLS

Animal Companion (Enchantment/Charm)

Level: 1

Range: 1 mile radius

Duration: Special

Area of Effect: One creature

Components: V, S, M

Casting Time: 1 turn

Saving Throw: Neg.

This spell is only effective outdoors. When cast by the shukenja, it summons one normal woodland creature that is within a mile of the caster. The creature is allowed a saving throw versus spells. The DM determines the type of creature summoned, depending on terrain and level of the character. The creature's hit dice must be equal to or less than half the level of the caster. This beast is friendly toward the shukenja. It remains with the him so long as he travels through the wilderness, but will not go more than 20 miles from its home. Upon entering any large encampment, village, or other settlement, the beast parts company with the shukenja. In addition, mistreating the beast causes it to leave or even turn on the shukenja.

The spell does not provide telepathic or perfect communication with the beast, however it does understand the general meaning of spoken commands and gestures. The animal is still a wild beast and can be dangerous, especially misinterpreting common situations as threatening. If well-treated, the animal defends and serves the shukenja to the best of its ability and nature. Thus, a monkey would prefer harassment and tricks to outright combat, while a tiger would fearlessly spring into the midst of the shukenja's foes. Common animals summoned include monkeys, hawks, badgers, boars, bears, tigers, and serpents. The spell requires a piece of candy, sugar, or other tasty morsel for the creature summoned.

Augury (Divination)

Level: 1

Range: 0

Duration: Special

Area of Effect: Caster

Components: V, S, M

Casting Time: 1 round

Saving Throw: None

The shukenja attempts to learn whether some action taken in the next three turns will be for good or ill. The base chance of success is 70% plus 1% per level of the caster. The DM decides the answer, always stated in general terms. Precise details are never revealed through this spell. The material component is a set of straight willow sticks or carved bones.

Beneficence (Evocation)

Level: 1

Range: Touch

Duration: 2 turns/level

Area of Effect: 1" radius/level

Components: V

Casting Time: 5 segments

Saving Throw: None

The *beneficence* spell surrounds the shukenja in an aura of mystical harmony and wisdom. All who see him recognize him as a holy man of virtue and kindness and many are predisposed to treat him in a friendly and respectful manner. The spell gives the shukenja a bonus of +20% on encounter reaction rolls with most NPCs and creatures. Only those who are sworn enemies of the character, his race, his class, or what he represents are immune to the effects of the spell. Nor does the spell work on

creatures who have no understanding of the shukenja's position or role. Thus, the spell is unable to affect the reactions of a den of tigers or a group of bandits waiting to waylay the unwary. It can, however, affect the reactions of a group of peasants or a village of ninjas, provided the latter are not hired to harm the shukenja.

Beneficence does not deprive those affected of their free will and does not cause them to instantly follow the suggestions of the shukenja. Their reactions are improved for everyday dealings, not for very unusual events.

Bless (Conjuration/Summoning) Reversible

Level: 1

Range: 6"

Duration: 6 rounds

Area of Effect: 5" x 5"

Components: V, S

Casting Time: 1 round

Saving Throw: None

This spell raises the to hit roll of friendly creatures by +1, provided they are not currently in combat. The reverse, *curse*, lowers the to hit roll of unfriendly creatures by -1.

Calm (Enchantment/Charm)

Level: 1

Range: 3"

Duration: Permanent

Area of Effect: One hit die of creatures/level

Components: V, S, M

Casting Time: 5 segments

Saving Throw: Neg.

By using this spell, the shukenja is able to soothe the minds of those affected by fear, temporary insanity, confusion, and other forms of mental distress. It cancels the effect on the recipient, restoring him to his normal mental state. The shukenja points at the recipient and utters a few holy scriptures, triggering the spell. However, the recipient, since his mental distress makes him an unwilling target, must make a saving throw versus spells, attempting to avoid the effect. If the saving throw is successful, the spell has no effect. If the save is failed, the character is calmed. The material component for this spell is a prayer wheel or a page of sutras.

Cure Light Wounds (Necromantic) Reversible

Level: 1

Range: Touch

Duration: Permanent

Area of Effect: Character touched

Components: V, S

Casting Time: 5 segments

Saving Throw: None

Upon touching a damaged character, the shukenja heals 1-8 points of damage to the character, so long as he has a solid body and is still alive. The reverse, *cause light wounds*, inflicts 1-8 points of damage on the victim.

Deflection (Evocation) Reversible

Level: 1

Range: 12"

Duration: 2 rounds/level

Area of Effect: One creature

Components: V, S

Casting Time: 1 round

Saving Throw: Special

FIRST LEVEL SPELLS

When this spell is cast, the shukenja or any creature within range is surrounded by a mystical shield, protecting him from missiles and blows. The enchanted creature is allowed a saving throw versus death against any attack for which a successful to hit roll is scored. If the saving throw is successful, the creature takes no damage from missile weapons and half damage from melee attacks. Through the power of the spell, he has managed to nimbly sidestep the shot or deflect the blow of the attacker.

The reverse of this spell, *attraction*, can be cast on an unwilling opponent who is allowed a saving throw versus spells to avoid the effect. If the saving throw is unsuccessful, the victim suffers 1 point of additional damage for every level of the caster when hit, unless a second successful saving throw versus death is made for that hit.

Detect Disease (Divination)

Level: 1 Components: V, S, M
Range: 1" Casting Time: 1 round
Duration: 1 round/level Saving Throw: None
Area of Effect: One hit die of creatures/level

This spell reveals whether a creature (or object) carries a disease, normal or magical. In addition, there is a 10% chance per level of the caster that he is able to identify the exact type of disease. The material component for this spell is a bamboo wand with prayer-inscribed paper strips attached to it.

Detect Evil (Divination) Reversible

Level: 1 Components: V, S, M
Range: 12" Casting Time: 1 round
Duration: 1 turn + 1/2 per level Saving Throw: None
Area of Effect: 1" x 12" path

This spell detects evil, or good when reversed. Non-magical inanimate objects and unintelligent creatures do not radiate evil. The material component required is the shukenja's holy symbol.

Detect Harmony (Divination)

Level: 1 Components: V, S, M
Range: 0 Casting Time: 1 turn
Duration: Instantaneous Saving Throw: None
Area of effect: 10" sq./level

This spell gives the shukenja general information on the balances of forces—good, evil, lawful, or chaotic—in a given area. It does not reveal the exact alignment or nature of anything in the area of effect, only the general proportions of each element. The DM must consult his information about the target to determine the answer. Answers are always vague—"there is more evil than good here," or "the lawful order of the universe is ascendant in this area."

When cast upon a living creature, the spell takes into account not only the creature's given alignment, but also the acts they have done, the actions they currently intend to do, and any other factors that may be at variance with their stated alignment. Thus, a lawful evil character noted for his occasional outbursts of compassion towards the helpless would be detected as being "faithful but in which the other forces are at struggle." The spell can also be cast on buildings and areas, in an attempt to learn whether there are powers at work in these places. A dwelling haunted by spirits would show the harmonies tending towards evil and destruction, while the cave of a noted holy hermit would give the opposite impression. The material component for this spell is a specially prepared scroll of sutras costing 5 ch'ien for the paper and inks.

Detect Magic (Divination)

Level: 1 Components: V, S, M
Range: 3" Casting Time: 1 round
Duration: 1 turn Saving Throw: None
Area of Effect: 1" x 3" path

The shukenja can detect magical radiations even through solid items. Stone walls 1 foot thick, metal 1/12 foot thick, and wood 3 feet thick will block the spell. The spell requires the shukenja's holy symbol.

Detect Poison (Divination)

Level: 1 Components: V, S, M
Range: 0 Casting Time: 1 round

Duration: 1 round/level
Area of Effect: Special

Saving Throw: None

Using this spell, the shukenja can determine if an object has been poisoned or is poisonous. Only one item can be checked per round, and large areas may require several rounds. The spell requires a sprig of holly.

Divining Rod (Divination)

Level: 1 Components: V, S, M
Range: 6" Casting Time: 1 round
Duration: 1 round/level Saving Throw: None
Area of effect: Special

With this spell the shukenja can attempt to locate common items or forces of nature that may be hidden from view. The material component for the spell is a wand cut from a ginkgo tree. The shukenja must state the particular item being searched for. Thereafter, the wand points in the direction of the item, pulling the caster along, provided the item is within the spell range. If an impenetrable obstacle is reached (the ground, for example) the wand presses against it and stops. The shukenja must hold the wand with both hands for the spell to work. If there is no item matching the description within the spell range, the wand does not react, although the shukenja can move about searching for the item. Common uses include locating water, buried treasure, and stolen goods.

Know History (Divination)

Level: 1 Components: V, S, M
Range: 12" Casting Time: 1 round
Duration: Instantaneous Saving Throw: Special
Area of Effect: One creature or object

The *know history* spell, when cast, reveals the common name, background, lineage, and deeds of any item, creature, or place, should such possess any notable history at all. It does not reveal secret identities, presence of magic, magical abilities, character alignment, etc. If cast on a character, it would tell of his parents, what family he belongs to, and any famous deeds of his ancestors. When cast on an object, it reveals the specific name of the item (if it has one), any notable deeds it was used in, and the name of its maker. A katana could be revealed as the "Cloud-Cutting Sword used by the great hero Akicha Tanokura at the Battle of the Fallen Bridges, having been made for him by the master swordsmith Lei Yung." When used to reveal a creature or item that is disguised or polymorphed, the target is allowed a saving throw versus spells. If this is failed the spell operates normally. The spell has no effect on disguised or polymorphed items or places. When used on a creature, the caster must be able to see the creature in question. When used on an object, the caster must be able to handle the item. When used on a place, the caster must be standing within the grounds of the site. The material component of this spell is a pair of carved bones.

Omen (Divination)

Level: 1 Components: V
Range: 0 Casting Time: 1 turn
Duration: Special Saving Throw: None
Area of Effect: Special

This spell is used to forecast the general fortunes of some major undertaking and determine auspicious and inauspicious events. When the spell is cast, the shukenja calls upon a deity to grant him some sign regarding the proposed action. Although the physical aspect of casting takes very little time, the shukenja must remain in one place and observe the natural events around him for the entire casting time. At the end of this time, he sees some omen—a flight of birds, the appearance of an animal, the fall of a leaf, etc., that indicates the general fortunes of the undertaking planned.

This spell is commonly used before starting a journey, engaging in a major battle, or attempting some notable feat. The outcome of the spell is determined by two factors. First, the DM should consider the proposed action against information that only he knows. For example, the characters are about to leave a village to punish a group of bandits. The omen spell is cast to determine if this is an auspicious time to go. The DM knows that the village will be attacked by bandits that night, so the result would be an ill omen (since the characters would not encounter the bandits in the surrounding mountains). In situations where the DM has no information on which to base his judgement, 1d10 should be rolled and Table 63: Divi-

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nation Results consulted.

However, omens are infrequent events and interpreting them is difficult. Due to the strain this spell places on the caster, it can only be used once per week.

Table 63: DIVINATION RESULTS

Die Result	Result
1-2	Illi omen — the characters should not undertake the task this day. If this advice is ignored, all the characters will suffer a -1 on "to hit" and saving throw rolls for the rest of the day. Their chance for encounters will be doubled and a -10% reaction modifier is applied to all encounters.
3-4	Great danger exists — The chance for encounters is doubled for the day and a -10% reaction modifier applies to all encounters. Adversaries have a +1 applied to their chance to hit.
5-7	Neutral omen — no special modifiers apply
8-9	Favorable omen — The characters will be able to travel half again their normal travelling rate that day. Opponents will have a -1 on their chance to hit the character's that day.
10	Auspicious omen — All the effects of a favorable omen apply. In addition, the characters will gain a +1 on all saving throws made that day.

Purify Food and Drink (Alteration) Reversible

Level: 1 Components: V, S
 Range: 3" Casting Time: 1 round
 Duration: Permanent Saving Throw: None
 Area of Effect: 1-foot cube/level, within a 1" sq.

This spell makes rotten, spoiled, poisoned or contaminated food and water edible without harm. The reverse, *putrefy food and drink*, has the exact opposite effect.

Resist (Alteration)

Level: 1 Components: V, S, M
 Range: Touch Casting Time: 1 round
 Duration: 1 turn/level Saving Throw: None
 Area of Effect: One creature

This spell allows the shukienja to harden another against the pains and discomforts of heat, cold, fatigue, and hunger. Upon receiving the spell, the recipient is unaffected by normal heat or cold. He suffers 1 point less per die of damage from magical fires and magical cold (ice, cold rays, etc.). Fatigue is banished as if the character had slept for one hour for every level of the caster, although this does not allow spell casters to regain spells. The effects of hunger and starvation are delayed until the spell has expired. The material components of this spell are a piece of rice cake or dumpling, a scrap of cloth, a drop of water, and an owl's feather.

Snake Charm (Enchantment/Charm)

Level: 1 Components: V, S
 Range: 3" Casting Time: 5 segments
 Duration: Special Saving Throw: None
 Area of Effect: Special

Casting this spell sets up a hypnotic pattern which causes one or more snakes to cease all activity except a semi-erect swaying posture. The duration of this spell is 3-6 turns if cast when the snakes are in a torpor, 1-3 turns if the snakes are active but not attacking, and 5-8 melee rounds if the snakes are angry or attacking. The shukienja's hit points are the total amount of hit points of snakes that may be affected by this spell, and may represent a single snake or many of them.

Trance (Divination)

Level: 1 Components: V, S
 Range: 0 Casting Time: 1 round
 Duration: 1 round/level Saving Throw: None
 Area of Effect: 12"

With this spell the shukienja places himself in a deep trance, during which he cannot move, speak or take any action. While in the trance, the shukienja is highly attuned to the powers and forces in the surrounding area. As such, the trance allows the character to discover whether any supernatural or magical effects are at work in the area. For each round the character remains in the trance, he feels the presence of any one lesser spirit, greater spirit, curse, permanent magical effect, or haunting, provided this is in the area of effect. He is able to determine the general type of thing contacted (natural spirit, evil haunting, etc), but cannot communicate with it in any way or gain any other information about it. For example, the party stops at a deserted temple for the night. The shukienja enters into a trance, hoping to learn if supernatural forces are at work here. From the trance he learns that an evil spirit is haunting the temple. So prepared, the party can ready appropriate defenses or leave.

Weapon Bless (Conjuration/Summoning)

Level: 1 Components: V, S, M
 Range: Touch Casting Time: 1 turn
 Duration: Special Saving Throw: None
 Area of Effect: One weapon

With the *weapon bless* spell, the shukienja is able to prepare one weapon for combat against a particular foe. Upon casting the spell, he carefully writes on the weapon the identity of the foe and several sutras to give the weapon power. Although the exact name of the victim need not be known, the identity must be specific, identifying only a single character or creature. Stating the weapon is to be used against "a kappa" is not sufficient. However, stating the weapon is to be used against "the kappa who lives in Ch'i Sheng's millpond" is a precise enough identification. Thereafter, that weapon is +5 on the first to hit and damage roll against that particular foe. The weapon is considered a magical one for the purposes of striking creatures that can only be hit by magical weapons. The effects of the weapon bless are not additive with those of already magical weapons, i.e. if cast upon a +2 weapon, the effect is still +5, not +7. Furthermore, if the weapon is used to strike another creature while the spell is in effect, the blade is wiped clean and the spell is lost. The material component for this spell is a writing brush and ink made from dragon's blood.

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Aid (Necromantic/Conjuration)

Level: 2 Components: V, S, M
 Range: Touch Casting Time: 4 segments
 Duration: 1 round + 1 round/level Saving Throw: None
 Area of Effect: One person

The recipient of this spell gains the benefit of the *bless* spell plus 1-8 additional hit points. These additional hit points may exceed the character's normal total and are the first lost in combat (those extra hit points so lost may not be regained by curative magic). The material component of this spell is a strip of white cloth inscribed with the recipient's name, coated with a sticky substance on both ends, plus the shukienja's holy symbol.

Chant (Conjuration/Summoning)

Level: 2 Components: V, S
 Range: 0 Casting Time: 1 turn
 Duration: Time of chanting Saving Throw: None
 Area of Effect: 3" radius

Upon completing the spell, all of the shukienja's allies in the area of effect make their attacks, damage, saving throws at +1, while all foes of the shukienja are at -1. The benefits and penalties last only as long as the shukienja is chanting, and any motion or attack interrupts the spell.

Commune with Lesser Spirit (Divination)

Level: 2 Components: V, S, M
 Range: 1" Casting Time: 1 turn
 Duration: Special Saving Throw: None
 Area of Effect: Special

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By use of the *commune with lesser spirit* spell, the shukenja is able to contact any of the hundreds of local spirits which dwell in the land. Local spirits are those with limited range and powers—lesser spirits (as listed in the Monster section)—the spirits of a particular tree, rock, or stream are typical lesser nature spirits. A spirit that haunts a single building or compound could also be contacted. The spirit of a mountain or river is greater than a lesser spirit and is beyond the power of this spell. To contact the spirit, the shukenja must know its identity (which can be obtained through a trance spell) and must be within 10 feet of the area where the spirit is found.

Once the spirit is contacted, the shukenja can ask it one question for every level of experience he has gained. The questions must be specific and clearly worded, but are not limited to yes or no answers. The spirit answers questions literally and does not volunteer any information. The answers are always correct if the answer is known. Good spirits attempt to be as helpful as possible within the limits of the question, neutral spirits answer in riddling or roundabout ways, and evil spirits always try to distort the answer based on the wording of the question.

The spirit can only answer those questions concerning the immediate area it affects. Questions beyond the scope of the spirit are wasted. Thus, the spirit of a great tree in the village could not answer questions about events outside the village, and a ghost haunting a temple could not discuss events not related to the temple or its reasons for haunting it. The DM must decide if any question is within the realm of the local spirit. The DM can, if he chooses, limit the use of this spell to once a week (or even less) for any particular spirit, since they do not care to be disturbed by the trifling affairs of the material world. The material components of this spell are incense and an offering appropriate to the nature of the spirit.

Create Spring (Alteration) Reversible

Level: 2	Components: V, S, M
Range: Touch	Casting Time: 1 round
Duration: Permanent	Saving Throw: None
Area of Effect: Special	

This spell causes a spring of fresh water to bubble forth at the shukenja's command. The spring can appear only from natural rock or earth, never from creatures, plants, or man-made constructions. The spring puts forth one gallon of water per level per turn. The water is fresh, clear, and cool. The reverse of this spell, *dry spring*, causes any natural or created spring to lessen its flow by the same amount. The material component for this spell is a bamboo cane.

Detect Charm (Divination) Reversible

Level: 2	Components V, S
Range: 3"	Casting Time: 1 round
Duration: 1 turn	Saving Throw: None
Area of Effect: One creature	

This spell indicates whether a creature is under the effects of a *charm* spell. Individuals charmed by creatures receive a saving throw, success indicating that no *charm* was detected. The spell's reverse protects fully from this detection, but only one creature may be shielded.

Detect Life (Divination)

Level: 2	Components: V,S,M
Range: 10 feet/level	Casting Time: 1 round
Duration: 5 rounds	Saving Throw: None
Area of Effect: One creature	

By use of this spell, a shukenja may determine if a creature is alive, including creatures under *feign death*, coma, or trance. Any form of mental protection prevents this spell, as does any thickness of metal. An inch of stone or wood is treated as 10 feet of open space. The material component for this spell is the shukenja's holy symbol.

Dream Sight (Alteration)

Level: 2	Components: S, M
Range: Special	Casting Time: 1 round
Duration: 1 round/level	Saving Throw: None
Area of Effect: Caster	

When using this spell, the shukenja falls into a deep sleep during which he dreams of places and events around him. His spirit is projected to the location desired. What he sees in his dreams are places and events that are happening at the time of his dreaming, not past or future events. In the dream, he can both see and hear and can will his spirit to move about normally. His dream spirit can pass through solid objects with no difficulty, but cannot enter any area guarded by a protection spell (whether good, neutral, or evil). Nor can sounds coming from such an area be heard. The shukenja's spirit can move up to 36" away per round and then observe the scene around it in the next round. Thus, a 3d-level shukenja could send his dream spirit up to 72" in the first two rounds and then spend the third (and last) round observing the desired scene. At the end of the spell, the dream spirit of the shukenja automatically returns to his body. The shukenja can also voluntarily return to his body before the end of the spell. If the shukenja's body is disturbed before his dream spirit returns, the character must make a saving throw versus death. If the save is successful, the dream spirit returns safely to the body with no ill effect. If the saving throw is unsuccessful, the body falls into a deep cataleptic state and the dream spirit is unable to return of its own accord. Another shukenja can use dream sleep to guide the lost character's dream spirit back to its body, if he is able to locate it.

Furthermore, while in *dream sleep*, the spirit of the shukenja is considered a lesser spirit for the purposes of all spells. Thus, it can be forced to answer questions by a *commune with lesser spirit* spell, cannot see things hidden by an *invisibility to spirits* spell, and can be destroyed by a *smite* spell. If the dream spirit is destroyed, the shukenja's body falls into a cataleptic state that can only be lifted by *raise dead*, *resurrection*, *limited wish*, or *wish* spells. The material component for this spell is a stick of incense worth at least one ch'ien.

Enthrall (Enchantment/Charm)

Level: 2	Components: V, S
Range: 3"	Casting Time: 1 round
Duration: Special	Saving Throw: Neg.
Area of Effect: 90-foot radius	

A shukenja using this spell may cause a group of people to pay attention to the shukenja and respond positively. The shukenja must speak uninterrupted for one round, and the listeners must fully understand the language. They are granted a saving throw, with those of a race unfriendly to the caster saving at +4. Beings of greater than 4 hit dice or those with Wisdoms of 15 or better are unaffected. The *enthall* lasts for up to six turns, as long as the shukenja speaks, with those failing to save listening as if the shukenja has a Charisma of 21, and those making a saving throw treating the shukenja as having a Charisma of 3. Any discussion of politics, religion, or alignment grants a new saving throw at +5.

Hold Person (Enchantment/Charm)

Level: 2	Components: V, S, M
Range: 6"	Casting Time: 5 segments
Duration: 4 rounds - 1 round/level	Saving Throw: Neg.
Area of Effect: One to three creatures	

This spell holds immobile 1-3 human or humanoid creatures. All target creatures get a saving throw, at -1 if two creatures are targeted and at -2 if a single creature is the target of the *hold person*. Only humanoid creatures are affected by this spell. Material component for this spell is a small sphere of iron.

Holy Symbol (Conjuration/Summoning)

Level: 2	Components: V, S, M
Range: 0	Casting Time: 1 turn
Duration: Permanent	Saving Throw: None
Area of Effect: One object	

By means of this spell the shukenja creates a holy symbol from a previously crafted item. The item must be made of appropriate materials (determined by the shukenja's deity), and the shukenja may only make a holy symbol for his or her deity. A shukenja may carry up to two holy symbols at any time, and the holy symbol radiates good or evil, depending on the shukenja's alignment.

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Know Motivation (Divination) Reversible

Level: 2 Components: V, S, M
Range: 0 Casting Time: 1 round
Duration: 1 round/level Saving Throw: None
Area of Effect: 1" x 3" path

This spell allows the caster to sense the basic needs, drives, and emotions of any unshielded mind, detecting such things as hunger, fear, greed, love, anger, hatred, etc. The spell gives no information of minds protected from detection by means of spells, magical items, or psionic powers. Nor is it effective against mindless creatures—slimes, oozes, jellies, unthinking undead, and most plants. The reverse of this spell, *conceal motivation*, masks the emotions and drives of any creature the spell is cast upon. The material component for this spell is a prayer written on a strip of cloth tied about the caster's forehead.

Messenger (Enchantment/Charm)

Level: 2 Components: V, S, M
Range: 2"/level Casting Time: 1 round
Duration: 1 hour/level Saving Throw: Neg.
Area of Effect: One creature.

Through this spell the shukenja employs an available small animal or semi-intelligent creature as a messenger. The shukenja gives the animal simple directions and attaches some item or note to the animal. The animal carries out the directions, and, if instructed, waits there until the spell duration expires. The material component is a bit of food to lure the animal.

Obscurement (Alteration)

Level: 2 Components: V, S
Range: 0 Casting Time: 4 segments
Duration: 4 rounds/level Saving Throw: None
Area of Effect: 1" cube/level

This spell causes mist to rise about the shukenja, reducing all vision to 2 to 8 feet. A strong wind will cut the duration by 75 percent.

Protection From Spirits (Abjuration)

Level: 2 Components: V, S, M
Range: Touch Casting Time: 1 round
Duration: 3 rounds/level Saving Throw: Special
Area of Effect: 1" diameter

When cast, this spell creates an invisible barrier around the recipient, preventing most spirits from entering the area of the circle. Lesser spirits cannot enter this circle, although they can still fire missiles and magical spells into the area. Lesser spirits have a -2 on their chance to hit and the characters gain a -2 on saving throws from such magical attacks. Greater spirits can enter the area if they make a successful saving throw versus death. Only one save is allowed per spirit and an unsuccessful save indicates the greater spirit cannot break the barrier. Greater spirits suffer a -1 on all to hit rolls and characters inside the area of effect gain a +1 on all saving throws from their magical attacks. Greater spirits that penetrate the circle also suffer a -1 on all saving throws.

Lesser spirits and greater spirits are identified in the Monster section found later in these rules. The material component for this spell is a ginkgo wand with paper prayer strips attached.

Request (Abjuration)

Level: 2 Components: V, S, M
Range: 0 Casting Time: 3 turns
Duration: Special Saving Throw: Neg.
Area of Effect: Special

By means of this spell, the shukenja is able to ask for some service or deed from a spirit. The shukenja must know the identity of the spirit before casting the spell and must be in the area the spirit occupies. The request must be within the powers of the spirit. The lesser nature spirit of a stream could be asked to change its course slightly or bring fish within it to a certain area, while the Lord of the Sea could be asked to summon a great

storm, return some item from the depths, or ensure the smooth sailing of a vessel. In all cases, the spirit is allowed a saving throw versus spells. A successful save indicates the spirit need not heed the request. Likewise, if the request is outside the powers of the spirit, the spell fails. The DM can, under special circumstances, rule that the request is automatically followed, especially in cases where refusal would result in great harm to the spirit. The request must be carefully worded, for the spirit follows the literal wording, not the intent, of the statement. Asking for a great storm without specifying where and when will not give the desired results, for example. Furthermore, the spirit will attempt to cause harm to the caster (or place him under some obligation), usually by twisting the intent of the request, because the shukenja is bothering the spirit.

Casting this spell is extremely taxing on the shukenja. When the spell is finished, the shukenja is mentally and physically drained. All spells currently memorized are forgotten and cannot be regained until the shukenja has had a complete week of rest. During this time the character can still travel but cannot take part in combat except to use magical items that do not require concentration or physical exertion. Furthermore, the shukenja's hit points are reduced to 1. Lost hit points can be regained by *cure* spells (cast by someone else) or magical items. The material component of this spell is an offering of appropriate value to the spirit, anywhere from 5 to 100 ch'ien in value. In addition, the offering must have some meaning to the spirit—usually a piece of art or an item of fine craftsmanship. Simple cash is seldom a sufficient offering. The DM must decide the nature and value of the offering required.

Slow Poison (Necromantic)

Level: 2 Components: V, S, M
Range: Touch Casting Time: 1 segment
Duration: 1 hour/level Saving Throw: None
Area of Effect: Creature touched

Casting this spell upon a poisoned individual slows the effects of that poison, restoring life to that individual for the duration of the spell. The poison is not neutralized, and 1 hit point is lost per turn, reducing the individual to 1 hit point for the duration of the spell. A poisoned individual who has received no further cures at the end of the spell's duration will perish. The material components of this spell are the shukenja's holy symbol and a bud of garlic.

Snake Summoning (Enchantment/Charm)

Level: 2 Components: V, S, M
Range: 12" Casting Time: 1 round
Duration: 1 turn/level Saving Throw: Special
Area of Effect: 12" radius

This spell allows the shukenja to summon all snakes, serpents, and serpent-like creatures within the area of effect. Creatures with hit dice greater than the level of the shukenja and those creatures with a high intelligence are allowed a saving throw versus spell to avoid the effect. If the saving throw is failed or the creature not allowed a save, it comes to the shukenja and follows him about, so long as the shukenja maintains concentration on the spell. The creatures makes no attempt to harm the shukenja or those with him, unless they are attacked. Once attacked, the spell is broken. The shukenja can move at half his normal movement rate without breaking his concentration. At the end of the spell, the serpents revert to their normal state, with all the consequences this may entail. The material component of this spell is a small silver flute which must be played throughout the duration of the spell.

Speak with Animals (Alteration)

Level: 2 Components: V, S
Range: Touch Casting Time: 5 segments
Duration: 2 rounds/level Saving Throw: None
Area of Effect: One animal within 3" radius of caster

This spell empowers the shukenja to communicate with any normal, non-fantastic warm- or cold-blooded creatures of Intelligence 1 or greater. The animals do not attack while this spell is in effect.

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Warning (Divination)

Level: 2
Range: Touch
Duration: 1 turn/level
Area of Effect: 10-foot radius

Components: V, S
Casting Time: 2 segments
Saving Throw: None

This spell heightens the awareness and senses of the recipient to danger. The recipient is one less on his chance of surprise (1-2 chance in 6 becomes 1 chance in 6, etc.) from events originating within the area of effect. The character could still be surprised by a missile fired from outside the area of effect, however. Likewise, the character cannot be struck from behind within the same limitations, since the character is automatically aware of any creature moving behind him. There is a 30 % chance the character automatically notices any trap or hidden danger (including invisible opponents) within the area of effect. The chance of success for hiding in shadows and moving silently is halved for any opponent within the area of effect.

The various warnings given by this spell are only noticeable to the recipient of the spell. It is his decision to notify other members of his group should a warning be given. The material component for this spell is a small metal figure sprinkled with the dust of a crushed pearl.

Withdraw (Alteration)

Level: 2
Range: 0
Duration: Special
Area of Effect: The caster

Components: V, S, M
Casting Time: 3 segments
Saving Throw: None

The *withdraw* spell allows the shukenja to alter the flow of time for the shukenja only, so that 1 segment of external time equals 1 round for the shukenja. The duration is 2 (external) segments + 1 segment per level of the caster (2 rounds - 1 round from the caster's point-of-view). While withdrawn, the shukenja may read, think, meditate, cast informational spells such as *augury*, or curative spells on himself only. Other actions, including walking, becoming *invisible*, or curing others ruin the spell. The material component is a small scroll of rice paper.

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Castigate (Abjuration)

Level: 3
Range: 6"
Duration: Instantaneous
Area of Effect: 2" radius

Components: V, S, M
Casting Time: 3 segments
Saving Throw: Special

By means of this spell, the shukenja is able to deliver a blasting rebuke upon his foes. The spell's effect depends on the alignment of those within the area of effect. Victims of the same alignment as the shukenja must make a successful saving throw versus spell or be deafened for 1-3 rounds by the blistering words of the caster. Victims with a difference of one alignment component (either lawful, neutral, chaotic, good, or evil) suffer 1 point of damage per level of the caster. A successful saving throw versus spell reduces this damage to 1/2 point per level. Victims with both alignment components different from that of the caster suffer 1-4 points of damage per level of the caster. Again, a successful saving throw versus spell will reduce the damage by half. A lawful good shukenja casting this spell would deafen those of lawful good alignment, do 1 point of damage per level to those of lawful neutral, lawful evil, chaotic good, and neutral good alignments, and would do 1-4 points of damage per level to those of true neutral, neutral evil, chaotic neutral, and chaotic evil alignment. The shukenja's holy symbol is the material component required for this spell.

Cure Blindness (Abjuration) Reversible

Level: 3
Range: Touch
Duration: Permanent
Area of Effect: Creature touched

Components: V, S
Casting Time: 1 round
Saving Throw: None

The shukenja casting this spell may permanently cure most forms of blindness. Its reverse will *cause blindness*, unless the target makes a successful saving throw.

Cure Disease (Abjuration) Reversible

Level: 3
Range: Touch
Duration: Permanent
Area of Effect: Creature touched

Components: V, S
Casting Time: 1 turn
Saving Throw: None

This spell allows the shukenja to cure most diseases. After casting the spell, the afflicted creature returns to full health between one turn and one week later, depending on the nature of the affliction. The spell's reversed form, *cause disease*, affects the victim in 1-6 turns, causing the victim to lose 1 hit point per turn and 1 Strength point per hour, until the creature is at 10 % of its original hit points and Strength. The shukenja must touch the victim to *cause disease*, and the victim must fail its saving throw.

Death's Door (Necromantic)

Level: 3
Range: Touch
Duration: 1 hour/level
Area of Effect: One human or demi-human

Components: V, S, M
Casting Time: 5 segments
Saving Throw: None

The shukenja using this spell can raise an unconscious human or demi-human from between -1 to -9 to 0 hit points, stopping bleeding and deterioration, and have consciousness restored by means of further curative magics. The material components of this spell are the shukenja's holy symbol, a scrap of white silk, and any form of unguent.

Detect Curse (Divination)

Level: 3
Range: 0
Duration: 1 round/level
Area of Effect: 1" x 3" path

Components: V, S, M
Casting Time: 1 round
Saving Throw: None

With this spell, the shukenja has a 5% chance per level of detecting any cursed item, person, or place. One man-sized object or one square yard of area can be checked each round. Once a cursed item has been discovered, the shukenja has the same percentage chance of determining the general nature of the curse, although its precise triggers and effects remain a mystery. In scanning a cursed scroll, the shukenja could learn the curse causes misfortune to the reader, but would not be able to tell that it lowered the saving throws and to hit chances of the recipient by 1 until removed. Each item or area can only be checked once by the same shukenja, regardless of the number of spells he may cast upon it. The material components for this spell are a gem of at least 2 ch'ien (which must be given to the shukenja's deity as an offering) and a fresh spray of cherry or plum blossoms.

Dispel Magic (Abjuration)

Level: 3
Range: 6"
Duration: Permanent
Area of Effect: 3" cube

Components: V, S
Casting Time: 6 segments
Saving Throw: None

This spell neutralizes any magic it comes in contact with. The base success chance is 50%. For every level of experience of the shukenja over the level of the magic to be dispelled, 5% is added to the base chance; for every level below, 2% is subtracted. This spell automatically negates the shukenja's own magic. A *dispel magic* affects potions (as 12th-level magic), but not other magical items unless specifically cast on that item. In these cases, the item gets a saving throw only if held by a creature, and fails to function for one round. Artifacts and Relics are not subject to this spell.

Divination (Divination)

Level: 3
Range: Touch
Duration: Special
Area of Effect: Special

Components: V, S, M
Casting Time: 1 turn
Saving Throw: None

The *divination* spell is used to gather information regarding an area whose location is known. Information gathered includes relative strength of creatures, amount and value of treasure, and whether the area is under the eye of supernatural beings. The chance of successful divination is

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60% plus 1% per level of the caster, modified further by the DM as needed. If the divination is not correct, inaccurate information is provided. The material components are a handful of coins, incense, and the shukenja's holy symbol. For powerful divinations, jewelry or magic items may be required.

Dream Vision (Invocation) Reversible

Level: 3	Components: V, S, M
Range: Touch	Casting Time: 1 turn
Duration: Special	Saving Throw: None
Area of Effect: One creature	

By means of this spell, the shukenja is able to send messages to others in the form of dreams. At the beginning of the casting, the shukenja names whom the message is for. The shukenja must know the identity of the recipient or identify him by some title that leaves no question as to the recipient. For example, the shukenja could send a dream to the governor of Changtai Province, even if he has never met the man, since there is only one governor of that province. However, he could not send a dream to the sake-maker of a village in that province, since there might be several sake-makers in that village.

Upon completing the physical casting of the spell, which requires but a turn, the shukenja falls into a deep, trance-like sleep. At this point his spirit leaves his body and travels instantaneously to the recipient. Thereupon, the shukenja is able to enter the dreams of the recipient and deliver his message unless the recipient is magically protected from spirits. If the recipient is awake when the spell is cast, the shukenja can choose to remain in his trance-like sleep until the recipient goes to sleep or he can choose to cancel the spell. The shukenja does not learn anything about the current activities or whereabouts of the recipient, only whether he is asleep or awake.

Once the shukenja enters the dreams of the recipient, he can deliver a message of any length desired which the recipient remembers perfectly upon awakening. The communication is one way—the recipient cannot offer information or ask questions of the shukenja. Neither can the shukenja gain any information by observing the dreams of the recipient. Once the message is delivered, the shukenja's spirit returns instantly to his body. If the body is disturbed in any way while using this spell, the shukenja's spirit becomes lost. The body remains in its comatose state until some means is found to rejoin the shukenja's spirit with his body, such as a *restore* spell.

The duration of this spell is the amount of time required for the shukenja to enter into the dreams of the other and then deliver the message. Thus, the duration could be as short as one round or as long as several hours.

The reverse of this spell, *nightmare*, allows the shukenja to send a hideous and unsettling vision to his victim. The identity of the victim must be known as stated above and the victim must be asleep. This nightmare prevents restful sleep and causes the the victim to lose 1d10 hit points. Since the victim has not rested, he is fatigued as if he had not had the night's sleep and is unable to regain spells. The victim is allowed a saving throw versus spell to avoid the effects of the nightmare.

The material components for this spell are a bowl of incense and a robe of red (or white for the reverse) silk cloth.

Flame Walk (Alteration)

Level: 3	Components: V, S, M
Range: Touch	Casting Time: 5 segments
Duration: 1 Turn plus 1 turn/level	Saving Throw: None
Area of Effect: Special	

This spell grants the caster the power to withstand normal fires and gain a +2 to all saving throws from magical fire. For each level above 5th, the caster may affect another man-sized creature or man-equivalent of mass. The material components of this spell are a powered ruby and the shukenja's holy symbol.

Invisibility to Spirits (Illusion/Phantasm)

Level: 3	Components: V, S, M
Range: Touch	Casting Time: 1 turn
Duration: 1 turn/level	Saving Throw: None
Area of Effect: One creature	

This spell renders the shukenja or any he touches invisible to spirits of

all types. He may move freely through them without being noticed, although he is perfectly visible to all other types of creatures. If the character attacks while invisible, those spirits affected by the attack are instantly able to see the invisible character. Furthermore, items picked up after the spell is in effect and visible magical effects are not invisible to the spirits. The material component for this spell is a writing brush and a jar of red ink. With these, the shukenja must write sutras on every part of the character being rendered invisible.

Know Alignment (Divination) Reversible

Level: 3	Components V, S
Range: 1"	Casting Time: 1 round
Duration: 1 turn	Saving Throw: None
Area of Effect: One creature/round	

Using this spell the shukenja is able to read the exact alignment of a person (human or nonhuman). The spell's reverse obscures alignment for one person for a single turn, two for 5 rounds, etc.

Levitate (Alteration)

Level: 3	Components: V, S, M
Range: 2"/level	Casting Time: 2 segments
Duration: 1 turn/level	Saving Throw: Neg.
Area of Effect: Special	

The shukenja may levitate himself or another creature, up to a limit of 1000 gp (100 lbs) per level of the caster. If cast upon the shukenja, the shukenja may move 20' vertically per round, if cast upon another creature, that creature may be levitated 10 feet per round (an unwilling target gets a saving throw to avoid being affected). No horizontal movement is allowed, and the caster may cancel the spell as desired. The material component of this spell is a small kite and string.

Magical Vestment (Conjuration/Alteration)

Level: 3	Components: V, S, M
Range: Touch	Casting Time: 1 round
Duration: 6 rounds/level	Saving Throw: None
Area of Effect: Caster only	

This spell only functions within a temple of the shukenja's deity, or on other ground held holy by the shukenja's faith. It enchains the shukenja's garb to the equivalent of chain mail in protection. If no armor or other protective devices are worn by the shukenja, the *magic vestment* also provides a +1 enchantment for every four levels of the caster. The effects are lost if the shukenja is knocked unconscious or leaves the area.

Oath (Abjuration) Reversible

Level: 3	Components: V, S, M
Range: 1"	Casting Time: 1 round
Duration: Permanent	Saving Throw: Neg.
Area of Effect: One creature	

By means of the oath spell, the shukenja can attempt to force some deed or behavior upon an unwilling creature in return for some consideration from the shukenja (typically sparing its life). The creature must be able to understand the speech of the shukenja for the spell to have effect. The oath must be limited to actions that can be accomplished by the natural abilities of the creature and cannot directly cause harm to the creature or another. Thus, a shukenja could demand that a highwayman swear never to rob again, that an evil monster return to those deserted lands from which it came, or that a lord never overtax his peasants again. He could not demand that a monster commit suicide or force a samurai to attack an encampment of dangerous monsters. The DM must decide if any given oath is beyond the restrictions given. The victim is allowed a saving throw versus spell to avoid the effects of the spell. However, if the victim has been subdued in combat, the saving throw is made with a -2 penalty.

Once the spell is in effect, both sides have free will to abide by the conditions of the oath. If the shukenja (or any accompanying him) break oath, the forsaken creature is instantly freed of it. (Whomever broke the oath suffers a loss of honor, too.) However, if the victim attempts to break the conditions of the oath, he is struck by wracking pains, causing the loss of

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one hit point per round until he relents or dies. Oaths can be removed by the reverse of this spell, *unbind*, or by use of an *atonement*. The material component for both *oath* and *unbind* is the shukenja's holy symbol.

Possess Animal (Enchantment/Charm)

Level: 3 Components: V, S, M
Range: 1" Casting Time: 1 round
Duration: 1 round/level Saving Throw: Neg.
Area of Effect: One creature

By use of this spell, the shukenja is able to project his spirit into that of an animal, forcing the creature to behave according to his will. The creature must be a normal animal, not a monster type, and must have fewer hit dice than the shukenja. The animal is allowed a saving throw versus spell and if successful the spell has no effect. Once the animal is possessed, the shukenja can cause it to do anything within its ability, regardless of the consequences to the animal. However, for every point of damage suffered by the animal, the shukenja suffers 1/2 a hit point of damage. In addition, should the animal die while under the control of the shukenja, a system shock roll must be made. If the roll is failed, the shukenja also dies.

While controlling an animal, the body of the shukenja falls into a cataleptic state. If the body is disturbed or moved, the shukenja's spirit is lost until reunited with its body, as per a *restore* spell. The material component for this spell is a bowl of incense and a morsel of food appealing to the animal.

Prayer (Conjuration/Summoning)

Level: 3 Components: V, S, M
Range: 0 Casting Time: 6 segments
Duration: Special Saving Throw: None
Area of Effect: 6" radius

This spell duplicates the effects of the *chant* without requiring continual chanting, allowing the shukenja other actions. The material component of this spell is a holy symbol made of silver or prayer beads.

Remove Curse (Abjuration) Reversible

Level: 3 Components: V, S
Range: Touch Casting Time: 6 segments
Duration: Permanent Saving Throw: Special
Area of Effect: Special

The shukenja casting this spell may lift a curse upon an object, person, or area. This spell does not affect cursed magical items, but allows those carrying such items to discard them. To cast the spell's reverse, *bestow curse*, the shukenja must touch the target and the target receives a saving throw which, if successful, negates the spell. The *bestow curse* lasts for one turn for every level of the caster, and can have one of the following effects:

- 01-50 Lower one ability (random choice) to 3
- 51-75 Reduce target's to hit and saving throws by -4
- 76-00 Cause target to drop any object held.

Remove Paralysis (Abjuration) Reversible

Level: 3 Components: V, S
Range: 1"/level Casting Time: 6 segments
Duration: Permanent Saving Throw: None
Area of Effect: 1-4 creatures in a 2" x 2" area

This spell can free its targets from the effects of paralyzation and *hold* spells. It grants the target creature or creatures a new saving throw against paralyzation, at +3 if one creature is involved, +2 if two are affected, and +1 if three or four creatures are targeted. The spell's reverse, *cause paralysis*, can be cast if the shukenja touches a single target with a holy symbol. This paralyzes for 1-6 rounds plus one round per level of the caster.

Speak with Dead (Necromantic)

Level: 3 Components: V, S, M
Range: 1" Casting Time: 1 turn
Duration: Special Saving Throw: None
Area of Effect: One creature

The casting of this spell allows the shukenja to ask questions of a dead creature within a certain amount of time. The number of questions is dependent on level (as shown on Table 64: Speak with Dead.)

The caster must be able to speak the language of the deceased creature. In addition, the dead tend to be brief, cryptic, and hold grudges against the living.

Table 64: SPEAK WITH DEAD

Shukenja's Level	Maximum Length of Time Subject Dead	Time Questioned	Number of Questions
Less than 7	1 week	1 round	2
7 to 8	1 month	3 rounds	3
9 to 12	1 year	1 turn	4
13 to 15	10 years	2 turn	5
16 to 20	100 years	3 turns	6
More than 20	1000 years	6 turns	7

Substitution (Alteration)

Level: 3 Components: V, S, M
Range: 0 Casting Time: 3 turns
Duration: Special Saving Throw: None
Area of Effect: Special

After this spell is cast, the shukenja is able to transfer a limited amount of damage from himself to a specially prepared figure of his deity. Before casting the spell, the shukenja must first personally prepare a statue of his deity from materials worth at least five ch'ien. In addition, every time the spell is cast, the shukenja must present an offering suitable to his deity. When the spell is cast, the statue is imbued with the power to absorb from 1-4 hit points of damage the shukenja suffers, no matter where he may be. This substitution is automatic, the first points of damage suffered are automatically absorbed by the statue. Repeated spells may be cast on the same statue up to a limit of 20 hit points of damage transferred. The shukenja may never have more than one such substitution in effect at any given time. When the shukenja is harmed, he bears no sign of the damage. Instead it appears on the statue he has prepared. The statue cannot be healed and once all points are lost a new statue must be prepared. This spell is empowered by the great faith and service of the shukenja to his deity. Characters in questionable standing with their deity can never use this spell, as it is an act of compassion from their deity.

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Abjure (Abjuration) Reversible (Conjuration/Summoning)

Level: 4 Components: V, S, M
Range: 1" Casting Time: 1 round
Duration: Permanent Saving Throw: Neg.
Area of Effect: One creature

A shukenja may return an extra-planar being to its native plane by this spell. The shukenja must know the exact and proper names of the being so affected. Success is determined as for a *dispel magic*, comparing the caster's level and the creature's hit die.

The spell's reverse, *implore*, can summon a specific creature, of the same alignment as the shukenja, from another plane. Success is the same as for the *abjure*, and the exact and proper names of the creature must be known. The *implore* does not restrain a summoned creature, and neither version affects deities or demi-gods. The material components for both versions include the holy symbol of the shukenja and holy water. The *abjure* also uses some material inimical to the creature, while the *implore* uses any substance the creature craves or respects.

Cure Serious Wounds (Necromantic) Reversible

Level: 4 Components: V, S
Range: Touch Casting Time: 7 segments
Duration: Permanent Saving Throw: None
Area of Effect: Creature touched

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Upon laying his or her hands upon a wounded creature, the shukenja casting this spell causes 3-17 (2d8 + 1) points of damage to be healed. The spell's reverse, *cause serious wounds* inflicts 3-17 points on touch.

Detect Lie (Divination) Reversible

Level: 4	Components: V, S, M
Range: 3"	Casting Time: 7 segments
Duration: 1 round/level	Saving Throw: None
Area of Effect: One person	

The recipient of this spell can immediately determine if truth is being spoken. It only reveals that a lie is spoken; the spell does not give the truth of the matter. The spell's reverse, *undetectable lie*, counters this spell, or makes bald-face lies seem reasonable. *Detect lie* requires gold dust while the reverse spell requires brass dust.

Detect Shapechanger (Divination)

Level: 4	Components: V, S, M
Range: 6"	Casting Time: 1 round
Duration: 3 rounds/level	Saving Throw: None
Area of Effect: One creature/level	

By means of this spell, the shukenja is able to see the true form of any shapechanging creature. The true form is the shape most commonly assumed by the creature. If the creature is currently in that form, the spell reveals that it is a shapechanger but does not reveal the other forms possible to the shapechanger. The spell does not disclose the specific type of shapechanger nor the alignment or intentions of the creature. One creature or one square yard of area can be examined each round. The material component for this spell is balm of honey and lotus flower, smeared on the eyelids of the caster.

Endurance (Alteration) Reversible

Level: 4	Components: S, M
Range: Touch	Casting Time: 1 turn
Duration: 24 hours	Saving Throw: None
Area of Effect: One creature/2 levels	

This spell allows the shukenja to banish fatigue caused by lack of sleep and overexertion. When cast, it fills the recipient with energy and vigor. For characters who have gone without rest, it cancels the effects of fatigue as if the character had eight hours of restful sleep in the last 24 hours. Thus a character could be active for 24 hours (out of necessity), gradually suffering fatigue, receive this spell, and return to normal functioning instantly. For characters who are already well rested, the spell cancels the need for sleep in the next 24 hours. It does not, however, allow the recovery of spells. The spell affects one character for every two levels of the caster.

The reverse of this spell, *fatigue*, tires the victim as if he had not slept in the last 24 hours. The victim is -2 on his chances to hit, -1 on all saving throws, and moves at 2/3 his normal movement rate. In addition, if the victim does not rest within 12 hours, he collapses from exhaustion and sleeps for 10 hours. If sleep is impossible, the character is unable to take any type of effective action. Eight hours of rest (if taken before collapse occurs) cancel the effects of this spell. The victim is allowed a saving throw versus spell to avoid the effects of *fatigue*.

The material component for *endurance* is a pinch of sand, while its reverse, *fatigue*, requires a small noisemaker.

Exorcise (Abjuration)

Level: 4	Components: V, S, M
Range: 1"	Casting Time: 1-100+ turns
Duration: Permanent	Saving Throw: None
Area of Effect: One creature or object	

This spell negates control of a creature or object from *possession*, *curse*, or *charm*, as well as neutralizing a soul object, forcing the soul within to occupy its nearest body. Roll 1d100; this is the base chance of success (plus or minus 1% for each level of difference between the caster and the possessor or possessing magic). Roll 1d100 every turn to check for success. Other factors may affect the roll, including holy artifacts and relics, which can add 1-50% to the chance of success. Ten percent is added to success if held in a temple. Material components for this spell are the shukenja's holy symbol and holy water.

Fate (Divination)

Level: 4	Components: V, S, M
Range: 0	Casting Time: 6 turns
Duration: Special	Saving Throw: None
Area of Effect: One creature	

This spell allows the shukenja to foresee the general course of a character's life. Both the shukenja and the character for whom the spell is cast must be present at the casting. Significant details of the character's life must be known—birthdate, past deeds, family, etc. Upon casting the spell, the shukenja delves into the possible paths for the character's future life. At the end of the spell, the shukenja is able to predict some major future event in the character's life. Neither the character or the shukenja has any control over the nature of the event predicted, i.e. specific questions cannot be asked or answered. Nor are the exact circumstances of the event known (date, location, etc.). Indeed, the shukenja is only able to provide general statements about the future of the character.

When this spell is cast, there are two ways the DM can decide the answer. If the DM knows of some event that will occur to the character, he can use this to provide the answer. Thus, if the DM knows that the character will shortly incur the wrath of a ninja family, he can respond "Soon you life will be fraught with danger from someone whose wrath you have incurred. You must expect danger from unexpected sources and friendly strangers. Courage, cunning, and caution should enable you to prevail." If the DM knows of no particular event that will occur to the character, he can roll on Table 65: Fate.

Table 65: FATE

Die Roll	Outcome
1	The character will overcome some great opponent in a valiant struggle.
2	The character will gain a great fortune but lose it before he can reap the benefits.
3	The character will be elevated to high position and enjoy the respect and admiration of those around him.
4-5	The character will be elevated to high position but evil scheming will bring about his fall.
6-7	The character will suffer a humiliating defeat at the hand of some great enemy.
8-9	The character will come into a great fortune that will bring ruin and hardship to his house.
10-12	Powerful beings will show compassion upon the character, sparing his life at an unexpected moment.
13-15	The actions of the character's family will bring misfortune down upon the character.
16-17	A stranger will bring disguised good fortune into the character's life.
18	The character will gain great favor with the mighty through a courageous and heroic action.
19	A stranger will bring ill fortune into the character's life.
20	A fearful enemy will seek devious revenge upon the character when he does not expect it.

All of the statements given above are quite general and many provide the basis for adventures. The DM should secretly note the fate of the character and then arrange for the events to come about, creating an adventure to fit. The DM can also create other fates as he sees fit. The fate is not an absolute event and unyielding, rather it is the potential for what may occur. The actions of the character are the player's choice and his actions may change the final outcome. Indeed, knowing his fate allows the character to better prepare himself to meet and avoid it.

A character can only have one fate at a time. Once determined, the nature of the event cannot be changed although the outcome can occur differently if the character's actions accomplish this. Determining a fate does not make the character immune to death, i.e. the character can still die before his selected fate comes to pass, especially if he behaves in a rash or stupid manner. However, in most cases, the character should live to see his fate fulfilled, even if he only survives for a few seconds after it has happened.

The material components for this spell are incense, astrological charts, and a silver gong.

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Neutralize Poison (Alteration) Reversible

Level: 4 Components: V, S
Range: 0 Casting Time: 7 segments
Duration: Permanent Saving Throw: None
Area of Effect: Creature touched or 1 cu. ft./2 levels

This spell removes any sort of venom from a creature or substance. An unwilling target must be touched via a to hit roll in order for the spell to function. Likewise, the target of its reverse, *poison*, must be touched, and must fail a saving throw versus poison to be affected and slain.

Pacify (Alteration)

Level: 4 Components: V, S
Range: 0 Casting Time: 4 segments
Duration: 1 round/level Saving Throw: None
Area of Effect: 6" radius, one creature per level

When this spell is cast, the shukenja utters a few relevant sutras, producing a still calm over the area of effect. All within this area are pacified, unable to attack or harm others. Spells and weapons that would directly or potentially harm others cannot be used. Those affected cannot physically impede the movement of other creatures, although they can barricade exits or position their bodies to obstruct movement. If the area of effect contains more creatures than the shukenja is able to affect, those with the least hit dice are affected first. If any affected creature is attacked by someone unaffected by the spell, the effect is instantly canceled on that creature. This results in no loss of initiative, since the affected creature can clearly see any hostile intentions of the others.

Penetrate Disguise (Divination)

Level: 4 Components: V, S
Range: 12" Casting Time: 2 rounds
Duration: 1 round Saving Throw: Neg.
Area of Effect: One individual

The use of this spell empowers the shukenja to see through non-magical disguises and determine if a character is under the effects of a *friends* spell. It does not penetrate magical disguises or illusions, nor does it reveal alignments or intentions. The target receives a saving throw against spell, and if that save is made, the disguise is further enhanced in the caster's mind as being real.

Polymorph Self (Alteration)

Level: 4 Components: V
Range: 0 Casting Time: 3 segments
Duration: 2 turns/level Saving Throw: None
Area of Effect: Caster only

When this spell is cast, the shukenja is able to assume the form of any creature—from a small bird up to a great horse. There is no system shock, but the *polymorphed* shukenja gains only the form and its locomotion, not any special attacks, magical abilities, etc. The shukenja may change from one form to another (takes five segments) as often as desired during the spell's duration. Damage to the *polymorphed* form is done to the shukenja, but upon return to human form 1-12 points are restored to the shukenja.

Protection from Evil, 10' Radius (Abjuration) Reversible

Level: 4 Components: V, S, M
Range: Touch Casting Time: 7 segments
Duration: 1 turn/level Saving Throw: None
Area of Effect: 20-foot-diameter circle

This spell is an expansion of the shukenja ritual of *protection from evil*, and functions as the effects of that ritual in the described area. The shukenja must trace a circle of the correct area using holy water, tea, incense, salt, or rice.

Reanimation (Necromantic)

Level: 4 Components: V, S, M
Range: Touch Casting Time: 1 round
Duration: One day/level Saving Throw: Special
Area of Effect: Creature touched

With this spell the shukenja revives a recently dead character (dead for no more than 24 hours) into a state of half-life, neither dead nor fully alive. The reanimated character must make a successful system shock roll for the spell to have effect, although this does not cause a loss of Constitution. If successful, the reanimated character has 1 hit point. The reanimated character cannot fight or use magical items and has no spells memorized (nor can it regain spells), but it can move and speak. The movement rate is half normal and the speech is slow and slurred. Furthermore, the reanimated character's memory is cloudy and confused and it has trouble remembering even basic details concerning its past life and friends. If left unwatched, the character is prone to wander off randomly with no conception of where it is going or where it has been. The reanimated character can be slain again (and reanimated again if necessary). While in this state, the character has no need of food, sleep or drink. The reanimated character can be returned to normal function through the use of a *raise dead*, *resurrection*, *limited wish*, or *wish* spell. The material components for this spell are a prayer-inscribed strip of white cloth, the shukenja's holy symbol, and a stick of incense.

Remorse (Abjuration)

Level: 4 Components: V, S, M
Range: Touch Casting Time: 1 round
Duration: Special Saving Throw: Neg.
Area of Effect: Creature touched

When this spell is cast, the shukenja delivers a stern lecture on the evil ways of the victim, filling the victim with guilt and regret over his actions. The spell can only be used on creatures of low or greater Intelligence and only if the victim understands the speech of the shukenja. The victim is allowed a saving throw versus spell to avoid the effect, although creatures subdued in combat receive no saving throw. Should the spell be successful, the creature repents of his evil action. This is either an action just committed or, if no recent action applies, some action committed in the past. The remorseful creature forswears from committing this action again (with the same consequences as an *oath* spell) and also seeks to expiate his guilt through some appropriate deed or offering. Thus if a highwayman were struck with *remorse*, he would forswear such banditry and would seek to return his ill-gotten gains to their rightful owners. Likewise, an evil monster terrorizing the countryside would put this behavior behind it and might attempt to repair the damage it caused. When making restitution for his actions, the remorseful creature is not required to reveal himself (since this might result in harm to himself), but can do so secretly, concealing his presence and identity from those he has wronged. Should circumstances make restitution impossible, the creature can perform some service for another of appropriate magnitude to the evil deeds he has committed. No restitution can be for the gain or advantage of the shukenja or the player characters, but must be a service that helps the general community. The shukenja character can suggest appropriate restitution at the time of casting the spell, but the DM has the final decision as to what is appropriate. An *atonement* spell can cancel the effects of *remorse*. The material components for this spell are a pearl (which must be given freely to the creature) and the shukenja's holy symbol.

Reward (Conjuration)

Level: 4 Components: V, M
Range: 0 Casting Time: 1 turn
Duration: Permanent Saving Throw: None
Area of Effect: One creature

This spell is extremely limited in its use and can only be cast when the DM judges the appropriate conditions have been met. The spell allows the shukenja to give an appropriate gift to those who have been exceptionally faithful or have performed some great service for the shukenja's ethical cause. When the DM determines that these factors apply, the spell can be cast. The shukenja can never cast the spell to reward himself and rewarding player characters should only be done for truly exceptional deeds.

When cast, this spell causes a gift from the shukenja's deity to appear, one that is appropriate to the service done and the station and needs of the character rewarded. The reward must be given to the character. If kept by the shukenja or stolen by another, the reward vanishes and the offending character suffers the effects of an *ancient curse*.

The exact type of reward must be determined by the DM. Typical services and rewards are listed on the following page.

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An artisan creating an exceptional work of art for the shukenja's temple might receive magical tools that increase his proficiency by 1 or more when used.

A peasant who consistently presents offerings of food greater than he can afford might receive a magical rice pot that never goes empty.

A warrior who fights valiantly for the religion's cause might receive a weapon of quality or the one-time use of one shukenja spell.

A lord who supports the ethos and protects its property might receive good fortune in his endeavors or success in some great battle.

Those who perform such services with a greedy heart, i.e. only looking to the reward they will receive, get that which they deserve—exposure of their greed, humiliation, or misfortune.

The material component for this spell is a temple of the shukenja's religion, where the spell must be cast.

Snake Barrier (Evocation)

Level: 4	Components: V, S, M
Range: 12"	Casting Time: 4 segments
Duration: 3 rounds/level	Saving Throw: 1/2
Area of Effect: 2" sq./level	

With this spell, the shukenja creates a painful barrier against snakes, reptiles, and serpent-like creatures, including dragons. The spell creates an invisible wall that can be shaped however the caster desires. Although not visible, serpents of all types are aware of its presence. Those not overtly hostile avoid the area of the spell, leaving it alone. Serpents with hostile intent may attempt to pass through the wall. However, those with 4 or fewer hit dice must first make a successful saving throw versus paralyzation or they cannot cross the boundary. Any serpent that does cross the boundary must make a saving throw versus spells or suffer 1d4 points of damage for every level of the caster. A successful saving throw reduces the damage by 1/2.

Using this spell in the presence of intelligent serpent creatures usually enrages them, or at least reduces their chances of befriending and aiding the shukenja. The material component for this spell is a shed snake skin.

Speak with Plants (Alteration)

Level: 4	Components: V, S, M
Range: 0	Casting Time: 1 turn
Duration: 1 round/level	Saving Throw: None
Area of Effect: 6" diameter circle	

A shukenja using the *speak with plants* spell may communicate in a rough fashion with vegetable matter. While this spell does not empower the plants to move, simple movements such as thickets parting and vines entangling are possible. The material components for this spell are a drop of water, several flower petals, and a flame.

Spell Immunity (Abjuration)

Level: 4	Components: V, S, M
Range: Touch	Casting Time: 1 round
Duration: 1 turn/level	Saving Throw: None
Area of Effect: One individual	

The recipient of this spell is immune to the effects of a specified spell of 4th level or lower that has been experienced by the shukenja. The immunity applies only to cast spells, not to magical items and effects from spell-like abilities. Only one *spell immunity* may be cast on a given creature at one time. The material components for this spell are a pot of ink, a brush, and a white silk vest.

Sustain (Alteration)

Level: 4	Components: V, S, M
Range: 1"	Casting Time: 1 round
Duration: 6 hours/level	Saving Throw: None
Area of Effect: 1 creature/2 levels	

This spell allows the shukenja or any creature it is cast upon to do without food or water for the duration of the spell. The character does not suffer the effects of starvation or thirst, although he can eat and drink normally. When the spell ends, the character must resume normal eating and drinking habits, but does not feel any adverse effects from the time spent without food. Likewise, if the spell is cast upon a creature suffering

from starvation and thirst, it counters the effects as if the creature had eaten one filling meal for every six hours of the spell's duration. The material components for this spell are a flask of warm sake and a rice cake.

Tongues (Alteration) Reversible

Level: 4	Components: V, S
Range: 0	Casting Time: 7 segments
Duration: 1 turn	Saving Throw: None
Area of Effect: 6" diameter circle	

This spell enables the shukenja to speak the language of any creature inside the spell area, including racial tongues and alignment languages. The reverse of the spell cancels the effect of *tongues* or confuses verbal communications.

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Advice (Enchantment/Charm)

Level: 5	Components: V
Range: 1"	Casting Time: 5 segments
Duration: Instantaneous	Saving Throw: Neg.
Area of Effect: One creature	

This spell allows the shukenja to give profound and thoughtful advice to any creature of at least low intelligence. The two must also share a common language. When cast, the victim is allowed a saving throw versus spell to avoid the effect. If this is failed, the shukenja can give the creature instructions in the form of advice. These can be instructions to do anything, including acts obviously foolish or self-destructive. The advised creature then does its best to obey the instructions. However, if the advice would place the creature in great peril or cause its death, the creature is allowed a second saving throw versus spell (with a +4 on the die roll) just prior to committing the act. Should, for example, the shukenja give advice to go to a nearby cliff and jump off (and the creature cannot fly), the second saving throw would be allowed just before the creature took the fatal step. The spell does not in any way conceal the identity of who gave the advice, and bad advice can often cause trouble for the shukenja, should those who follow it survive.

Air Walk (Alteration)

Level: 5	Components: V, S, M
Range: 0	Casting Time: 1 segment
Duration: 6 turn + 1/level	Saving Throw: None
Area of Effect: One creature of up to giant size.	

This spell enables the shukenja to tread upon air as if it were solid ground, moving at normal rate if remaining at the same altitude, slowing if ascending (as if walking up a hill), and speeding up if descending. The material components of this spell are the shukenja's holy symbol and a bit of thistledown.

Atonement (Abjuration)

Level: 5	Components: V, S, M
Range: Touch	Casting Time: 1 turn
Duration: Permanent	Saving Throw: None
Area of Effect: One person	

This spell enables the shukenja to remove the onus of unwilling or unknown deeds from the subject, as well as remove the effects of magical alignment change. The subject of the spell should be truly repentant, or under the command of others to be repentive. The material components of this spell are the shukenja's symbol, prayer beads or prayer wheel, and burning incense.

Commune With Greater Spirit (Divination)

Level: 5	Components: V, S, M
Range: 0	Casting Time: 1 turn
Duration: Special	Saving Throw: None
Area of Effect: Special	

This spell is similar to the *commune with lesser spirit* spell. The points of difference are that any type of spirit, including the shukenja's deity, can be contacted by this spell and the questions are limited to yes or no answers.

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(although "maybe" and "I don't know" are also acceptable replies). The material component for this spell is an offering of appropriate type and value to the spirit contacted.

Cure Critical Wounds (Necromantic) Reversible

Level: 5	Components: V, S
Range: Touch	Casting Time: 8 segments
Duration: Permanent	Saving Throw: None
Area of Effect: Creature touched	

The shukenja casting this spell may lay his or her hands on a living subject to heal 6 to 27 (3d8 + 3) hit points of damage from wounds and other damage. Its reverse, *cause light wounds*, requires a successful touch to inflict 6-27 points damage.

Dispel Evil (Abjuration) Reversible

Level: 5	Components: V, S, M
Range: Touch	Casting Time: 8 segments
Duration: 1 round/level	Saving Throw: Neg.
Area of Effect: Creature touched	

This spell causes *summoned* evil creatures (as well as monsters enchanted and caused to perform evil deeds) to return to their own plane. While the spell is in effect, all such creatures are at -7 to hit the spell caster. The spell's reverse, *dispel good*, has a similar effect on *summoned* and enchanted creatures of good alignment. The material components for this spell are the shukenja's holy symbol, a handful of salt, and incense.

Mental Strength (Alteration) Reversible

Level: 5	Components: V, S, M
Range: Touch	Casting Time: 5 segments
Duration: 1 round/level	Saving Throw: None
Area of Effect: Creature touched	

This spell enables the shukenja to mentally fortify himself or others. The recipient of the spell gains a -4 bonus to saving throws against spells and magical effects involving will force—illusions, enchantments, charms, hypnosis, suggestions, fear, possession, telepathic attacks, etc. In addition, when struck by mental attacks that do not normally allow a saving throw (*pacify*, etc.), the recipient is allowed a saving throw of 17 or better to avoid the effects of the spell. The reverse of this spell, *mental weakness*, has the opposite effect—lowering the saving throw against mental attacks by -4. The victim must be touched, but no saving throw is allowed. The material component for this spell is the tail of a fox.

Possess (Enchantment/Charm)

Level: 5	Components: V, S, M
Range: 36"	Casting Time: 1 turn
Duration: 1 round/level	Saving Throw: Neg.
Area of Effect: One creature	

This spell is similar to the *possess animal* spell. Unlike *possess animal*, however, this spell can be used to possess any type of natural animal or intelligent creature. When possessing a character, the shukenja does not gain any of the abilities of that character class (i.e. special abilities or spells). When released, the possessed creature does not have any memory of actions done during the possession or knowledge of who possessed it. The material components for this spell are a bowl or stick of incense and a figurine of the creature or character to be possessed.

Raise Dead (Necromantic) Reversible

Level: 5	Components: V, S
Range: 3"	Casting Time: 1 round
Duration: Permanent	Saving Throw: Special
Area of Effect: One person	

A shukenja utilizing a *raise dead* spell can restore life to a dead body that has been dead up to as many days as the level of the shukenja. The spell can be used to raise any human, demi-human, or humanoid creature of at least low Intelligence. The individual being raised must make a system shock roll and, if successful, have full bed rest for one day for each day the character was dead. The spell's reverse, *slay living*, allows the target a saving throw versus spell which, if successful, still subjects the target to 3-17 points of damage.

Remember (Divination) Reversible

Level: 5	Components: V, S, M
Range: Touch	Casting Time: 1 turn
Duration: Permanent	Saving Throw: Special
Area of Effect: Creature touched	

This spell can be used for two purposes. The first allows the shukenja to restore memories lost by amnesia, possession, *forget*, or other events that might cause a loss of memory. The spell instantly restores all lost memories of the character. The second form of the spell restores limited knowledge to the character of previous lives. This use is more difficult and requires the recipient of the spell to make a successful saving throw vs. death to take effect. If successful, the character gains some limited memories of his previous life as a different person (or possibly even as an animal). The main use of this version is to gain information about events in the distant past. These may reveal reasons for the character's current fortunes or information about places and items long since forgotten. This is used most often when the DM has created an adventure where such information is hidden from the characters. Thus, if the player characters discover an incomplete ancient legend describing some great treasure or past event, the *remember* spell can be used in an attempt to learn more information. The DM must decide if any useful information can be gained from this spell.

The reverse of this spell, *forget past*, causes the victim to lose knowledge of recent events. For every level of the shukenja, one day's worth of memories is lost, starting with the most recent. The victim does not forget spells memorized, however. The victim is allowed a saving throw versus spell to avoid the effects of this spell. The material component for all forms of this spell is a metal mirror.

Strength (Alteration)

Level: 5	Components: V, S, M
Range: Touch	Casting Time: 1 turn
Duration: 6 turns/level	Saving Throw: None
Area of Effect: Person touched	

Use of this spell increases the Strength of the character by a number of points that depend on the character's class:

Samurai, sohei, kensai, bushi, & barbarians gain 1d8 points
Shukenja and yakuza gain 1d6 points
Wu Jen and monks gain 1d4 points
Ninja gain Strength as their other class.

Samurai, kensai, bushi, and barbarians gain strength in 10% increments upon reaching 18 Strength. The material component of this spell is a piece of fur of a strong animal such as a bull or ape.

True Seeing (Divination) Reversible

Level: 5	Components: V, S, M
Range: Touch	Casting Time: 8 segments
Duration: 1 round/level	Saving Throw: None
Area of Effect: 12" sight range	

The shukenja using this spell sees all things as they truly are, including secret doors, displaced beings, and *invisible*, *ethereal*, and *astral* persons and things. Illusions are pierced, and *polymorphed*, altered, and magicked things appear as they should be. Alignments may be determined. The spell's reverse, *false seeing*, causes the person affected to see the reverse of the truth. Both spells require an ointment that must be aged for 1d6 months, the ointment for *true seeing* is made of rare powdered mushrooms, saffron, and fat, while the reverse contains oil, poppy dust, and mare's sweat.

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Find the Path (Divination) Reversible

Level: 6	Components: V, S, M
Range: Touch	Casting Time: 3 rounds
Duration: 1 turn/level	Saving Throw: None
Area of Effect: Creature touched	

By use of this spell, the shukenja may find the shortest, most direct path into or out of an area. The spell's reverse, *lose the path*, makes the crea-

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ture touched totally lost and unable to find its way for the duration of the spell, though it can be led. Both spells use the same material components: divination counters of bone, ivory, or teak.

Force Shapechange (Abjuration)

Level: 6 Components: V, S, M
Range: 12" Casting Time: 1 segment
Duration: Instantaneous Saving Throw: 1/2
Area of Effect: One creature/level

This spell allows the shukenja to force any shapechanger to reveal his true form (i.e. the form most commonly used). When cast, the shukenja simply points at those he knows or believes to be shapechangers. These creatures, if they are shapechangers, must make a successful saving throw versus spell or immediately revert to their true form. In addition, the change is accompanied by wracking pain, causing 3d10 points of damage to the shapechanger. The shapechange takes an entire round, during which the creature can take no other action. If the saving throw is successful, the shapechanger does not change form. However, the strain of resisting the spell causes pain, although this is half the normal amount of damage inflicted by the spell (3d10/2). The material component for this spell is a live butterfly, released when the spell is uttered.

Heal (Necromantic) Reversible

Level: 6 Components: V, S
Range: Touch Casting Time: 1 round
Duration: Permanent Saving Throw: None
Area of Effect: Creature touched

The recipient of the *heal* spell is completely cured of disease, blindness, or *feeblemind*, and in addition regains all but 1d4 hit points. Its reverse, *harm*, infects the victim with a disease and causes loss of all save 1d4 hit points, if a successful touch is inflicted.



Immunity to Weapons (Alteration) Reversible

Level: 6 Components: V, S
Range: Touch Casting Time: 1 segment
Duration: 1 round/3 levels Saving Throw: None
Area of Effect: Creature touched

This spell makes the recipient immune to all non-magical and some magical weapons. For shukenja of 11th level or below, the spell makes the recipient immune to normal weapons of all types. Thereafter, for every 6 additional levels the shukenja possesses, one additional plus of immunity is gained. Thus a 12th-level shukenja renders the recipient immune to normal and +1 weapons, 18th level, +2 weapons or less, etc. The character can still be struck by the weapon, but suffers no damage. Note that this applies only to attacks made by weapons and weapon-like objects, not attacks made by natural abilities. In addition, creatures wielding weapons or weapon-like objects that can do 18 or more points of damage hit as if they had a +1 item, 20 or more points equals a +2 item, 24 or more equals a +3 item, 28 or more points equals a +4, and 30 points or greater is equal to a +5 item. This is solely for calculating whether the character can be hit, not the chance of hitting.

The reverse of this spell, *vulnerability*, lowers the plus required to hit creatures that can only be hit by magical weapons. A shukenja under 12th level lowers the plus required by -1, 13th to 18th -2, etc. No saving throw is allowed. The material component for this spell and its reverse is a dagger worth at least 1 ch'en which must be shattered upon casting.

Inanimate Servant (Conjuration)

Level: 6 Components: V, S, M
Range: 6" Casting Time: 1 round
Duration: 1 hour/level Saving Throw: None
Area of Effect: One servant/level

By means of this spell, the shukenja is able to transform non-living objects into helpers and servants, able to follow his commands and move about. The objects affected by the spell gain a movement rate of 6", moving by whatever form of locomotion is most appropriate. These servants cannot fight for the caster, but can be used to perform tasks requiring great strength, proficiency, and skill. They are imbued with full intelligence to perform the task at hand and need no more direction than a common workman would. The objects can perform any task in which the shukenja, or a foreman designated by him, has proficiency (except for tasks requiring artistic taste or judgment). They could assist a master carpenter in raising a building, help a farmer harvest his crops, be recruited to repair the walls of a castle, etc. Their proficiency in the task is equal to that of the shukenja or foreman. The material component for this spell is a dummy of straw, one for each servant animated.

Instruct (Enchantment/Charm)

Level: 6 Components: V
Range: 0 Casting Time: 3 turns
Duration: Permanent Saving Throw: Neg.
Area of Effect: 9" radius

This spell fills the shukenja with great oratory ability, allowing him to explain the wonders of his religion to others. When cast, the shukenja sermonizes about the precepts of his ethos, attempting to sway or convert his listeners. For the duration of the spell casting, the shukenja is considered to have an 18 Charisma. Furthermore, his words are inspired, providing hope and faith to all who listen. Everyone in the area of effect must make a saving throw versus death. Those who successfully make the saving throw are unaffected by the spell. Those who fail the roll are affected. They understand the true meaning of the shukenja's words and become followers of his way. Their fervor is not violent or particularly strong (i.e., they do not become warriors in the cause of the belief). Rather, they decide to gain more understanding and to make prayers and offerings to the shukenja's deity without disrupting their normal lives. However, those who roll a 1 on the saving throw are particularly moved by the sermon and offer special services or aid if needed. Such converts may become clerics (if possible), provide land for a shrine, help construct a temple, etc. Those converted remain followers unless they suffer great misfortune or mistreatment or the ethos (and its priests) abandon the area.

When using this spell before a large crowd, rolling individual saving throws can become quite tedious. Therefore, the saving throw can be used as a percentage of the listeners affected. First, determine the aver-

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age saving throw of the crowd based on the levels or hit dice of those listening. This saving throw is then calculated as a percentage, with 1 point of saving throw equal to 5 percentage points. Thus, a saving throw of 16 would indicate that 25% of the crowd is unmoved by the spell, while the remaining 75% decide to adopt the shukenja's beliefs. In addition, 5% of those listening are particularly moved as noted above. To give an example, say that the shukenja instructs a crowd of 87 humans, all 0 level. The average saving throw is 16. Of those in the crowd, 65 are moved by the speech (round all fractions down) and 4 of the 65 are fervent in their belief. The DM may wish to keep track of the number of converted NPCs compared to the total population of the village (or whatever), especially if the characters are remaining in the same area for an extended period of time.

Once a character or creature has made a saving throw against this spell, that character or creature is immune to the effects of the spell if used by the same shukenja. He has heard the shukenja say his piece and is unmoved by the words.

Invisibility to Enemies (Illusion/Phantasm)

Level: 6 Components: V, S, M
Range: Touch Casting Time: 1 round
Duration: 3 rounds/level Saving Throw: None
Area of Effect: Creature touched

This spell is similar to *invisibility to spirits*. The only difference is that it applies to all creatures and characters who may have hostile intentions toward the shukenja or those things he represents. Non-thinking creatures are never affected by this spell, since they are incapable of forming hostile intentions. Likewise, animals are not affected by this spell, since their motivations are based upon survival, not hostility or hatred. The material component for this spell is a white silk robe covered with hand-written sutras.

Longevity (Alteration)

Level: 6 Components: V, S, M
Range: 0 Casting Time: 1 day
Duration: Special Saving Throw: Special
Area of Effect: Caster only

By means of this spell, the character is able to increase his lifespan beyond his normal limit. When the spell is cast, the shukenja must make a successful system shock roll for the spell to have effect. If the roll is failed, the shukenja dies. If successful, the spell increases the lifespan of the shukenja by 2d10 years. Physical aging is slowed proportionately to the increase in lifespan. A shukenja who through this spell increased his age to 120 years would have the appearance of a spry man of 80 at the end of his life. This spell can be cast multiple times and there is no limit to the number of years the shukenja can add to his life. However, the system shock roll must be made each time the spell is cast. The material components for this spell are a bowl of fresh peaches and an offering to the shukenja's deity worth at least 100 ch'ien.

Plane Shift (Alteration)

Level: 6 Components: V, S, M
Range: Touch Casting Time: 8 segments
Duration: Permanent Saving Throw: Neg.
Area of Effect: Creature touched

This spell allows the shukenja to move to another plane of existence, or to send a creature there. Several characters joining hands may be sent with one spell. An unwilling creature being sent must be touched in order to be sent, and in addition the creature is allowed a saving throw, negating the effect if successful. The material component of this spell is a special coin, engraved with characters representing the plane, tied about the creature's neck with a leather thong.

Quickgrowth (Alteration) Reversible

Level: 6 Components: V, S, M
Range: 1" Casting Time: 1 round
Duration: Permanent Saving Throw: None
Area of Effect: One plant or tree

By means of this spell, the shukenja can hasten the growth of any one plant (or plant-like creature), causing it to leaf, blossom, and bear fruit out of season. The spell does not alter the size or characteristics of the plant

except as a function of normal growth. The rate of growth can be altered by up to one month for every two levels of the caster. Once cast, the plant continues to follow this cycle, regardless of weather or other conditions. Thus, cherry trees can be made to blossom in the dead of winter, plums can bear fruit months before they are normally ready, etc. When first cast, the plant instantly goes through the various stages of growth until the desired point is reached. Thus leaves sprout, buds appear, blossoms open, and fruit ripens before the eyes of all onlookers. Once the desired stage of growth is reached, the plant proceeds with normal growth thereafter, maintaining its new seasonal cycle.

The reverse of this spell, *whither*, causes plants and plant-like creatures to shrivel and die. For normal plants, this is automatic. However, plant-like creatures are allowed a saving throw versus death to avoid the effect of the spell. The material component for the spell and its reverse is the shukenja's staff.

Smite (Evocation)

Level: 6 Components: V, S, M
Range: 6" Casting Time: 1 segment
Duration: Instantaneous Saving Throw: 1/2
Area of Effect: 2" x 2" square

This potent spell is an example of the shukenja's (and his deity's) wrath. Upon uttering a single word, the shukenja points his holy symbol at the target area. All within the area of effect must immediately make a saving throw versus death. Those creatures that fail the save are stricken by wracking pains causing 2d10 points of damage. Furthermore, they are blinded and diseased just as if they had been affected by *cause blindness* and *cause disease*. Those creatures that make the saving throw suffer 1d10 points of damage and are temporarily blinded for 1d6 rounds. The material component for this spell is the shukenja's holy symbol.

Speak with Monsters (Alteration)

Level: 6 Components: V, S
Range: 3" radius Casting Time: 9 segments
Duration: 1 round/level Saving Throw: None
Area of Effect: One type of creature

The shukenja using this spell may converse with any creature that is able to communicate. The monsters are not guaranteed to be friendly, as this depends on what the shukenja says.

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Ancient Curse (Abjuration)

Level: 7 Components: V
Range: 0 Casting Time: 1 round
Duration: Permanent Saving Throw: None
Area of Effect: Special

By means of this spell, the shukenja calls down a terrible and lasting curse upon those of evil ways. The spell can only be cast on those who have performed some great wickedness. The spell is granted to the shukenja directly by his deity and the intended victim must be known before the spell is taken. As such, the DM controls the use of this spell, deciding if the conditions have been met.

When granted, the shukenja is given the solemn responsibility of invoking the wrath of his deity upon the evildoer and his family in the form of a powerful curse. The shukenja player must decide the exact nature of the curse (with approval from the DM). Suggested curses include pestilence settling on the house of the evildoer, failure of the evildoer's crops every year, that all his family and their descendants live out miserable, squalid lives, that a ghost or haunting of some type dwell in his home, that he shall have no sons to carry his name, or that his household be prone to devastating fires. Players and DMs can be creative in designing appropriate curses. When the spell is cast, the shukenja must be in the presence of the evildoer and must announce the curse clearly to him. Thereafter, the curse is in effect. *Ancient curse* is a long-term spell and its effects are seldom immediate. Rather, the curse develops over months and years and extends for centuries. The curse affects the evildoer and all those who descend from him.

Although an *ancient curse* has a long-lasting effect, it is not necessarily permanent. An *atonement* spell can lift the ancient curse, provided the

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atonement involves some action of great magnitude and is appropriate to the deed that resulted in the invoking of the ancient curse. If the curse had been brought down on the head of a great tyrant, his descendants could atone for his actions by liberating the oppressed. A curse brought on by greed that destroyed a village could be lifted by devoting one's life to poverty and charity.

The material component for this spell is a tiny silver gong and the shukenja's holy symbol.

Astral Spell (Alteration)

Level: 7	Components: V, S
Range: Touch	Casting Time: 3 turns
Duration: Special	Saving Throw: None
Area of Effect: Special	

The shukenja using the *astral spell* is able to project his or her body into the Astral Plane. The physical body and its possessions are left behind on the Prime Material Plane, connected to the astral form by a silver cord. If this cord is severed, the shukenja is slain in both astral and material forms. Up to five people may accompany the shukenja in this travel, and these companions are dependent on the caster for a safe return. Using this spell the shukenja may enter the first levels of the Outer Planes, forming a body on that plane upon arrival. The *astral spell* lasts until the shukenja ends it, or the spell is terminated by outside means (*dispel magic* or destruction of the cleric's body). The astral form can travel throughout the Prime Material Plane, but cannot form a second body, and generally can be seen only by creatures on the astral plane.

Compel (Abjuration)

Level: 7	Components: V, S, M
Range: 6"	Casting Time: 1 round
Duration: Permanent	Saving Throw: Neg.
Area of Effect: One creature	

By means of this spell, the shukenja attempts to correct the behavior of another by causing a change in his alignment. The shukenja points to the recipient of the spell and compels him to change his behavior. The victim is allowed a saving throw versus death. Those with fewer hit dice or levels than the shukenja have a -4 penalty applied to this roll. Those of equal or greater than 150% more hit dice or levels have a normal saving throw. Those with greater than 150% have a +4 applied to the saving throw.

If the save is successful, the spell has no effect. If the save is failed, the alignment of the victim immediately becomes whatever the shukenja states. Accompanying this change of alignment is a change in the victim's behavior to match his new world-view. Thus a lawful evil NPC changed to lawful good alignment would immediately give up his evil ways, disassociate from his less-than-savory companions, and try to atone for his past misdeeds.

If the change is outside the alignments allowed by the character's current class, the character does not lose any of his abilities and can still advance in level in his chosen class. This is a special case, since the deity has seen fit to make the alteration through its shukenja servant. It is quite likely however, that the character will use his abilities in a manner quite different from that normally intended. A ninja changed to good alignment would use his ninja powers against those seeking to cause evil or harm, often doing so without pay or reward.

The material components for this spell are the shukenja's holy symbol and a set of coarse white robes to be given to the victim once the spell has taken effect.

Divine Wind (Conjuration/Summoning)

Level: 7	Components: V, S, M
Range: 1 mile	Casting Time: 1 turn
Duration: 1 turn/level	Saving Throw: None
Area of Effect: 1/2 sq. mile/level	

This spell summons mighty hurricane-force winds at the shukenja's command. The force of these winds is such that small boats are automatically capsized, large ships are capsized 70% of the time, branches are ripped from trees, tree trunks are snapped 70% of the time, heavy articles are blown away, medium and lightweight articles are torn free from their fastenings, shacks are flattened 60% of the time, common wooden buildings are blown down 20% of the time, man-sized creatures are knocked to the ground 70% of the time, and are blown 10-40 feet 30% of the time (suf-

ferring 1d6 points of damage for every 10 feet bowled along). Flying creatures are blown backwards 50-100 feet. Reinforced buildings and stone buildings are relatively undamaged, generally suffering 1d4 points of structural damage. Boats on shore are cast about like matchsticks. Seas become raging tempests, deserts are shrouded in massive duststorms, and snowy regions are blinded by blizzards. Small fires blow out while large fires (the size of a building or more) erupt into raging conflagrations. Crops are 75% ruined.

Creatures caught within the area of the *divine wind* suffer 1d10 points of damage for each full turn they are exposed to the weather. Creatures are reasonably safe within shelters, but they may be buried in sand or snow or swamped by crashing waves. When moving through the area affected by the spell, all movement rates are reduced to 1/4 normal. Attempting to fight under these conditions is nearly impossible and all creatures suffer a -8 on all to hit rolls. Missile weapons of all types are impossible to use. This includes attacks by breath weapons and the like. Characters standing next to each other have to shout to be heard. Flight, either natural or magical, is impossible.

The material component for this spell is a banner or flag, painted with the calligraphic character for wind, a moderate-sized drum and the shukenja's holy symbol.

Exaction (Evocation/Alteration)

Level: 7	Components: V, S, M
Range: 1"	Casting Time: 1 round
Duration: Special	Saving Throw: Special
Area of Effect: One creature	

The shukenja wielding this spell may confront a powerful being of similar alignment from another plane (excluding deities) and require a duty or service from it. The shukenja must offer the exacted being something of equal value in a fair trade, though this may be a favor done for the being earlier by another follower. The spell then acts as a *quest* spell until the service is performed. Upon completion of the service, the being is immediately transported back into the presence of the shukenja, where accounts are settled, either by cancellation of previous debts, or material reward, after which the being is free to return to its home plane. Failure to fulfill the promise results in the shukenja being subject to an *exaction* by the being, or its master, and may result in the being attacking the shukenja. In this case, the being is immune to all of the shukenja's spells. The material components of this spell are the shukenja's holy symbol, some substance from the creature's home plane, and knowledge of the being in question and the service required, the last of which is painted on a picture scroll and burned to seal the bargain.

Gate (Conjuration/Summoning)

Level: 7	Components: V, S
Range: 3"	Casting Time: 5 segments
Duration: Special	Saving Throw: None
Area of Effect: Special	

This spell opens a portal to the plane of a desired, powerful, extra-planar being, and calls that being's attention to that portal, allowing it to step through the portal (or send an agent or minion). There is a 100% chance that something steps through the gate. The actions of the summoned being depend on the situation, returning to its own plane if the matter is trifling or places the being in great danger.

Holy (Unholy) Word (Conjuration/Summoning)

Level: 7	Components: V
Range: Touch	Casting Time: 1 segment
Duration: Special	Saving Throw: None
Area of Effect: 3" radius	

The utterance of the *holy (unholy) word* drives evil (good) creatures to their home planes, and affects all creatures of differing alignment within the area of effect as follows:

- Creatures of less than 4 HD are slain outright.
- Creatures of 4 to 7 HD are paralyzed 1d4 turns.
- Creatures of 8 to 11 HD are stunned for 2d4 rounds, slowed to half speed, and attack at -4.
- Creatures of 12 or more HD are deafened for 1d4 rounds, slowed to 3/4 speed, and attack at -2.

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Quest (Enchantment/Charm)

Level: 7
Range: 6"
Duration: Until fulfilled
Area of Effect: One creature

Components: V, S, M
Casting Time: 8 segments
Saving Throw: Neg.

The shukenja casting this spell upon a creature requires it to perform a specific action or service and return with proof. Each day of purposeful delay results in a loss of 1 from the creature's saving throw, with this penalty remaining until the *quest* is discharged. A *quest* may only be removed by the casting cleric, one of the same faith of a higher level, a deity, or by successful completion of the task. The material component of this spell is the shukenja's holy symbol.

Reincarnate (Necromantic)

Level: 7
Range: Touch
Duration: Permanent
Area of Effect: Person touched

Components: V, S, M
Casting Time: 1 turn
Saving Throw: None

This spell allows the shukenja to instill the life force of a deceased individual to another form, and as such is used in situations where the body is long dead or the body is severely deteriorated or damaged. Unlike other versions of this spell, there is neither time limit nor body required to complete the spell. The spirit will inhabit one of the following types of bodies:

01-05	Bakemono
06-10	Bear
11-15	Boar, wild
16-20	Carp
21-25	Drake
26-30	Eagle
31-35	Faun
36-40	Fox
41-45	Goblin Rat
46-50	Hawk
51-55	Hengeyokai
56-60	Hsing-sing
61-65	Human
66-70	Korobokuru
71-75	Ogre
76-80	Ogre mage
81-85	Raccoon dog
86-90	Stag
91-95	Tiger
96-100	Water Buffalo

If the character is reincarnated in a form that is a player character race, a new character is generated. The character has all the memories of his previous life, and is able to communicate with his comrades. The material components of this spell are the shukenja's holy symbol and some part of the deceased's body, or some article of clothing or item connected with the deceased.

Restore Spirit (Necromantic)

Level: 7
Range: Touch
Duration: Permanent
Area of Effect: Creature touched

Components: V, S, M
Casting Time: 1 round
Saving Throw: Special

By means of this spell, the shukenja can return the spirit of another from its aimless wanderings to its proper body. The shukenja lays his hands upon the body, reconnecting the tie between the body and the spirit. A system shock roll is made for the character and, if successful, the lost spirit instantly returns to its body, restoring the character to whatever condition he was in the moment the spirit became lost. Spirits can become lost in a number of ways, particularly through mishaps when using the *possession* and *dream walk* spells. The material component for this spell is a red robe.

Resurrection (Necromantic) Reversible

Level: 7
Range: Touch
Duration: Permanent
Area of Effect: Person touched

Components: V, S, M
Casting Time: 1 turn
Saving Throw: None

The shukenja employing this spell is able to restore life and complete health to a dead body. The body may be dead up to 10 years per level of the shukenja, but must also be in a relatively complete form. The character being resurrected must be an honorable creature, as the spell does not function on those of less than 50 honor. The spell's reverse, *destruction*, turns the victim to dust, and requires the shukenja to touch the victim. Components of both spells are the shukenja's holy symbol, holy water, and burning incense tapers. Casting this spell is so draining that the caster must rest in bed for one day for each level of experience of the figure brought back to life, and may cast no further spells during that time.

Wind Walk (Alteration)

Level: 7
Range: Touch
Duration: 6 turns/level
Area of Effect: Special

Components: V, S, M
Casting Time: 1 round
Saving Throw: None

This spell enables the shukenja to transform his body to a cloud-like mist, moving from 6" to 60" per round, for as long as the shukenja desires, up to the duration of the spell. The shukenja may in addition take two persons with him on the *wind walk* and, while visible, the individuals are 80% likely to be mistaken for clouds or fog if they are dressed in white. The material components of this spell are fire and holy water.



WU JEN SPELLS

Spells are the main tool of the wu jen. With these, he is able to defend, attack, investigate, and research. Unlike the shukenja, the wu jen's spells are frequently more dangerous and potent in combat, both personal and mass. However, his ability to render aid to the injured, ill, and unfortunate is severely restricted to a few spells and what natural skills the character may possess. His spells do not have the limitations of mercy or benevolence, but neither do they enjoy the benefits these qualities can provide.

Indeed, the wu jen is often a terrifying figure to the common peasant. He is a man of unknown mysteries, one who has sacrificed comfort and companionship to learn secret lore. The knowledge the wu jen possesses is hardly common. It is learned only from those already versed in it. These masters do not bandy about their skills, taking in just any pupil. Pupils are chosen carefully for their dedication, cleverness, and natural aptitude. Once such a pupil is found, the master's skills are slowly revealed. Great secrecy surrounds this training. Each master jealously guards his knowledge, fearful of rivals and abuse of the great powers he imparts.

Accepted early in their youth, students spend many years in solitude, learning the most basic principles of their art. At first the student is little more than a servant, seeing to his master's wishes while practicing austereities of meditation, fasting, and physical labor. In the morning the student rises early, fetches water, and prepares his master's meal. He then spends several hours fetching obscure items and cleaning. Midday he eats his bowl of rice and then meditates for many hours. Should he twitch or wiggle, his master is quick to strike a sharp blow with his cane. His daily meditation practice done, the student then studies languages long forgotten and the secret meanings hidden in everyday words. After this he practices with brush and ink, perfecting the forms and styles of calligraphy so important to magical work. With evening, he prepares his master's dinner and then takes up the study of ancient classics. Finally, well after dark, he retires to catch a few hours of sleep before beginning the routine again. Gradually, as time passes and the student proves himself, the master

teaches him more and more of the hidden secrets needed to cast spells.

Unlike the magic-user of occidental AD&D® campaigns, the wu jen does not have a spell book carefully recording each spell he knows. Instead, he has a collection of scrolls and books, classic treatises of lore. Each scroll is a commentary on the art and discipline needed to cast a particular spell, expounding philosophy and metaphysics. These scrolls must be studied carefully before any spell is memorized, since the descriptions, mental exercises, and arguments recorded are complex and exacting. To memorize a spell, the wu jen must have at least six hours of restful meditation and study with his scrolls. When this is complete, the wu jen has clarified and honed his mind to channel the particular supernatural powers of the spells he has memorized. Once the spell is cast, it is forgotten until rememorized, the release of mystical energies disrupting the wu jen's delicate psychic balance.

At the beginning of the game, the wu jen character is assumed to have left his master to begin his own career. With him he takes a few non-magical scrolls that he has patiently copied from his master's collection. These scrolls record the first-level spells the wu jen knows at the beginning of the campaign. To determine the number known by the character, roll 3d6. If this number is less than the minimum the character can have because of his intelligence, the character automatically has the minimum number of spells for his intelligence. If the number is greater than the maximum allowed, the character automatically has the maximum. Consulting the spell list, the player is allowed to choose which spells his character knows. Since these were learned under the study of his master, no percentile roll is required to see if the character knows these spells. His years of apprenticeship have trained him in these particular spells. Henceforth, each time the character discovers a new treatise on a spell he does not know, the percentile roll is made to see if the character can master the spell. The character can never have less than his minimum or more than his maximum allowed spells.

Table 66: WU JEN SPELLS

1st Level	2d Level	3d Level	4th Level
1 Accuracy	1 Animal Companion	1 Animate Fire (Fire)	1 Bargain
2 Animate Wood (Nature)	2 Apparition	2 Cloudburst (Water/Air)	2 Confusion
3 Chameleon	3 Animate Water (Water)	3 Commune with Lesser Spirit	3 Dancing Blade
4 Cloud Ladder (Air)	4 Bind	4 Detect Shapechanger	4 Dimension Door (Earth)
5 Comprehend Languages	5 Detect Evil	5 Disguise	5 Dispel Illusion
6 Detect Magic	6 Detect Invisibility	6 Dispel Magic	6 Dream Vision
7 Drowsy Insects (Nature)	7 ESP	7 Fabricate	7 Elemental Turning (All)
8 Elemental Burst (All)	8 Enchanted Blade	8 Face	8 Emotion
9 Fiery Eyes (Fire)	9 Fire Shuriken (Fire)	9 Feign Death	9 Fire Enchantment (Fire)
10 Ghost Light	10 Fog Cloud (Air)	10 Fire Rain (Fire)	10 Improved Invisibility
11 Hail of Stone (Earth)	11 Hypnotic Pattern	11 Fire Wings (Fire)	11 Melt Metal (Fire)
12 Hold Portal	12 Ice Knife (Water)	12 Haste	12 Minor Creation
13 Hypnotism	13 Invisibility	13 Hold Person	13 Plant Growth (Nature)
14 Know History	14 Knock	14 Illusionary Script	14 Polymorph Other (Nature)
15 Magic Missile	15 Locate Object	15 Improved Phantasmal Force	15 Polymorph Self
16 Melt (Fire)	16 Misdirection	16 Magnetism (Earth)	16 Quell
17 Message	17 Omen	17 Memory	17 Remove Curse
18 Prestidigitation	18 Phantasmal Force	18 Protection from Normal Missiles	18 Reverse Flow
19 Read Magic	19 Protection from Charm	19 Steam Breath (Air)	19 Shout
20 Secret Signs	20 Pyrotechnics (Fire)	20 Scry (All)	20 Spectral Force
21 Shield	21 Rope Trick	21 Statue (Earth)	21 Transfix
22 Spider Climb	22 Smoke Shape (Air)	22 Suggestion	22 Vengeance
23 Still Water (Water)	23 Smoky Form (Air)	23 Tongues	23 Wall of Bones
24 Swim (Water)	24 Stinking Cloud (Air)	24 Wood Shape (Nature)	24 Wall of Fire (Fire)
25 Unseen Servant	25 Strength		
26 Ventriloquism	26 Vocalize		
27 Wall of Fog (Air)	27 Wind Breath (Air)		
28 Warp Wood (Wood)	28 Whip		
29 Water Protection (Water)	29 Whispering Wind (Air)		
30 Wizard Mark	30 Wizard Lock		

FIRST LEVEL SPELLS

5th Level	6th Level	7th Level	8th Level	9th Level
1 Aiming at the Target	1 <i>Aura</i>	1 Body Outside Body	1 Antipathy/Sympathy	1 Astral Spell
2 <i>Animal Growth</i>	2 Control Weather	2 Commune with Greater Spirit	2 Call	2 Crystalbrittle (Earth)
3 Animate Dead	3 Disintegrate	3 Duo-Dimension	3 Cloud Trapeze (Air)	3 Gate
4 Cone of Cold (Water)	4 Enchant an Item	4 Elemental Servant	4 Finding the Center	4 <i>Imprisonment</i>
5 Conjure Elemental (All)	5 Gambler's Luck	5 <i>Ice Blight</i> (Water)	5 Giant Size	5 Instant Regeneration
6 Creeping Darkness (Air)	6 Geas	6 Limited Wish	6 Incendiary Cloud (Fire)	6 Internal Fire (Fire)
7 <i>Dismissal</i>	7 Glassee (Earth)	7 Obedience	7 Mind Blank	7 Planar Call
8 Fire Breath (Fire)	8 Lower Water (Water)	8 Power Word, Stun	8 Permanency	8 Power Word, Kill
9 Ironwood (Nature)	9 Mass Suggestion	9 Reanimation	9 Polymorph any Object	9 Shape Change
10 Major Creation	10 Metal to Rust (Earth)	10 Tool	10 Power Word, Blind	10 Summon Spirit
11 Mass (Earth)	11 Move Earth (Earth)	11 Vanish	11 Summoning Wind (Air)	11 Time Stop
12 Metal Skin (Earth)	12 Pain	12 Withering Palm	12 Surelife	12 Tsunami (Water)
13 Passwall (Earth)	13 Part Water (Water)		13 Symbol	13 Wish
14 Servant Horde	14 Permanent Illusion		14 Whirlwind (Air)	
15 Shadow Door	15 Programmed Illusion			
16 Spirit Self	16 Repulsion			
17 Stone Shape (Earth)	17 Speak with Dead			
18 Sword of Deception	18 Spiritwreck			
19 Telekinesis	19 <i>Stone to Flesh</i> (Earth)			
20 Wall of Force	20 Sword of Darkness			
21 Wall of Iron (Earth)	21 True Sight			
22 Wall of Stone (Earth)	22 Veil			
23 Water to Poison (Nature/Water)	23 Vessel			
24 Wood Rot (Nature)	24 Warp Stone (Earth)			

When the character advances to a new spell level, the DM has two choices for increasing the character's spell repertoire. If the DM desires, the character can return to his old master, provided the two are still friendly. There he again immerses himself in the study and copying of his master's scrolls. At the end of one month, the character gains spells just as he did when at first level. However, the DM can restrict the choice of spells, stating that the master does not have certain spells in his collection of scrolls. The DM should note that this method works best if he creates the master as an NPC, determining the level and spells of the master. However, the DM may not wish to bother with the master and student arrangement. In this case, the character gains new spells by finding them, either in the scrolls of other wu jen or long-forgotten on the musty shelves of libraries in various temples and academies. This means that the character may gain none or only a few spells of the new level when he advances, depending on his perseverance and luck. Each time the character gains a new spell level, the DM must secretly determine which spells the character can learn (based on his intelligence) within the minimum and maximum restrictions. Players should ask their DM which method of spell acquisition will be used.

FIRST LEVEL SPELLS

Accuracy (Enchantment/Charm) Reversible

Level: 1
Range: 1"
Duration: 1 round/level
Area of Effect: 1 missile/level

Components: V, S, M
Casting Time: 1 round
Saving Throw: None

Using this spell, the wu jen can temporarily enchant missiles, both normal and magical, to improve the chance of hitting distant targets. Missiles that can be so enchanted include all items that can be discharged or thrown by a normal man-sized creature. A bundle of arrows could be so enchanted, but the bolt fired by a ballista could not. Likewise, a stone thrown by a giant is not affected by this spell nor could the boulder thrown by a character wearing a *girdle of giant strength* be affected. Upon casting the spell, the missile is enchanted and glows faintly, making it easy to distinguish from normal missiles. For the duration of the spell, all range categories for the missile are double their normal range. Thus, an arrow fired from a daikyu (great bow) would have ranges of 14" (short), 28" (medium), and 42" (long) instead of the normal 7", 14", and 21". This improves the accuracy of the missile since the range modifiers may be less than those that would normally apply. The enchantment remains on the missile until the duration ends and it is possible that a missile fired at an opponent could be fired back, if it can be easily found.

The reverse of this spell, *inaccuracy*, is cast upon a creature, not a missile. For the duration of the spell, all missiles fired at that creature are

treated as if the target were one range category farther away than it actually is. Short range becomes medium range, medium range becomes long range, and long range targets are considered out of range.

The material components for the spell are brush and ink, which are used to write a mystical character on each missile so enchanted. A thick piece of ground glass is required for the reverse of this spell.

Animate Wood (Alteration)

Level: 1
Range: Touch
Duration: 1 turn
Area of Effect: Special

Components: V, S, M
Casting Time: 1 round
Saving Throw: None

By means of this spell, the wu jen is able to cause wooden items to move and bend. It has its greatest effect when cast upon living plants, although it can be used on all types of wooden items. When cast, the spell gives the wood suppleness and motion, possibly allowing the item to move, grasp, entangle, etc. However, this movement is slow and somewhat stiff and thus animated objects always strike last in combat situations. The spell does not change the form of the item. An arrow is still a single shaft, although it can wriggle and move like a snake. Likewise, it does not give fixed items the ability to move about. Thus, a tree cannot be animated to walk since it is rooted in one spot. However, animated items can be ordered to attack as a 0 level human and causing damage comparable to a weapon of the same size and type. An arrow could strike like a snake causing damage as an arrow, while a tree branch can club and thrash, causing damage as a club. The DM must determine the exact range of damage possible for the animated item.

Also, the item has an armor class from 10 to 5, based on the size, solidity, and maneuverability of the object. An animated stand of bamboo would have an armor class of 10 because it does not move and is easily cut. A cypress tree could easily have an armor class of 5 because it is quite large and difficult to damage. Furthermore, the item possesses hit points (0 hit points indicates the item has been chopped into pieces). As a guideline, each object possesses 1d10 hit points for every 10 feet of height or square yard of area. A spear shaft has 1d10 points while an arrow has 1 or 2 at most. A tall tree has 100 to 200 hit points if it is quite massive.

The amount of material that can be animated depends on if it is living or not. A single plant of living wood (five feet tall or less) can be animated for every level of the caster. For non-living wood, a piece roughly the size of two arrows can be animated for every level of the caster. If the material is magical (an arrow + 1), a saving throw vs. spell is allowed. If successful, the animation attempt has been resisted.

The material component for this spell is a mixture of powdered cinnabar and ground peach pit.

FIRST LEVEL SPELLS

Chameleon (Illusion/Phantasm)

Level: 1
Range: Touch
Duration: 2 rounds/level
Area of Effect: Creature touched

Components: V, S, M
Casting Time: 1 round
Saving Throw: None

This spell alters the coloration of the recipient to match that of the surrounding background. When moving through areas where the background changes gradually (such as stepping from the edge of a forest into a green field), the coloration changes automatically. When the background changes abruptly (from forest to gray stone wall), one round is required to effect the change in coloration. The coloration allows the character to blend in with his surroundings, making him difficult to spot and attack. At ranges greater than 10", the *chameleoned* character cannot be spotted (although he can be seen if pointed out by another standing closer). At closer ranges, the character is treated as if he had a 20% chance to hide in shadows, although he is not required to remain still. In addition, characters who can hide in shadows gain a bonus of 20% to their normal chance of success if they remain still. Missile weapons suffer a -4 penalty on their chances to hit a chameleoned character. The material component for this spell is the shed skin of a small lizard.

Cloud Ladder (Alteration)

Level: 1
Range: 0
Duration: 1-4 rounds + 1/level
Area of Effect: 1" per level

Components: V, S, M
Casting Time: 1 round
Saving Throw: None

Using this spell, the wu jen can mold and shape ordinary smoke into a misty ladder. The material component for the spell is a large fire of green wood. Reaching into the smoke, the wu jen casts the spell while shaping the ladder. Up to 1" of *cloud ladder* can be shaped per level of the caster. The ladder weighs virtually nothing and one person can easily handle a cloud ladder of any length. Furthermore, the ladder is always steady and rigid; it need not be supported or leaned against an object. The wu jen simply places it in the desired position and climbs. The ladder can only be used by the wu jen and one other creature per level of experience of the caster as designated by the wu jen. The ladder remains in place until the duration of the spell expires or until the wu jen wills it to vanish. At the end of the spell's duration, the wu jen has the option to cast an additional cloud ladder spell on the ladder previously created, maintaining its form for an additional duration.

Comprehend Languages (Alteration) Reversible

Level: 1
Range: Touch
Duration: 5 rounds/level
Area of Effect: One written object or speaking creature

Components: V, S, M
Casting Time: 1 round
Saving Throw: None

This spell allows the wu jen to understand non-magical writing or the language of a creature the wu jen touches, although it does not give the wu jen the ability to speak or write the language. The reverse, *confuse languages*, prevents comprehension or cancels a *comprehend languages* spell. The material components for both spells are a pinch of soot and a few grains of salt.

Detect Magic (Divination)

Level: 1
Range: 0
Duration: 2 rounds/level
Area of Effect: 1" path, 6" long

Components: V, S
Casting Time: 1 segment
Saving Throw: None

Except as otherwise noted, this spell is similar to the shukenga spell of the same name. There is a 10% chance per level that the wu jen can determine the type of magic involved.

Drowsy Insects (Conjuration/Summoning)

Level: 1
Range: 6"
Duration: Instantaneous
Area of Effect: 1/2" sq. level

Components: V, S, M
Casting Time: 1 round
Saving Throw: Neg.

This spell summons a small cloud of stinging and biting insects anywhere desired within the spell range. These insects swarm around all

those in the area of effect, unless they are protected by fire, cold, or smoke. Although the stings and bites cause no damage and are hardly felt, all those swarmed must make a saving throw vs. poison. If the save is successful, the spell has no effect on that creature. If the saving throw is failed, the creature instantly falls into a light slumber and remains asleep for 2d6 rounds unless awakened. The victim wakes up when shaken, struck, or otherwise disturbed. Loud noises such as fighting have a 50% chance of awakening the character and actions such as shouting in his ear certainly will. The material component for this spell is a live honeybee or stinging insect.

Elemental Burst (Conjuration)

Level: 1
Range: 6"
Duration: Instantaneous
Area of Effect: 1" diameter

Components: V, S
Casting Time: 3 segments
Saving Throw: 1/2

Upon uttering a twisted phrase of great potency, the wu jen indicates the target point within the range of the spell. The target point must be an item composed of one of the five elements—wood, fire, water, stone, or air. The element then releases the magical energy within it in a sudden burst. Wood and stone items throw off sharp slivers in all directions out to the radius of the spell. All within the area of effect must make a successful saving throw vs. spell or suffer 1d8 points of damage. The damage is halved if the saving throw is made. Fire shoots off glowing sparks, causing 1d4 points of damage and a successful saving throw vs. spell results in no damage. The sparks have a 5% chance of igniting flammable objects in the area of effect. Water pushes out in a strong wave, knocking down all who fail to make a saving throw vs. spell. Boats and vessels are unaffected by this wave. An air burst creates a concussive wave, stunning all in the area of effect for 1-2 rounds unless a successful saving throw vs. spell is made. In no case does the spell noticeably affect the structure of the target item.

Fiery Eyes (Alteration)

Level: 1
Range: 0
Duration: 3 rounds/level
Area of Effect: Caster only

Components: V, S
Casting Time: 5 segments
Saving Throw: None

This spell causes the wu jen's eyes to glow with an unnatural fire. So lit, they project beams of bright light to a range of 3 feet, clearly illuminating the area as if lit by a lantern. By fixing his sight on one spot for 3 rounds, the wu jen can cause combustible materials to burst into small, flickering flames if desired. In addition, any creature looking at the wu jen must make a saving throw vs. spell. If the saving throw is failed, the creature hesitates for an instant, fascinated by the unearthly light. Creatures so affected automatically lose the initiative on the next combat round. Finally, if cast in conjunction with a *hypnosis*, *hypnotic pattern*, or *mass suggestion* spell, the victims suffer a -1 penalty to their saving throws if they are looking at the spellcaster. The wu jen can control the color of the light emitted from his eyes, ranging from a reddish glow to brilliant yellow.

Ghost Light (Conjuration)

Level: 1
Range: 12"
Duration: Special
Area of Effect: 1" square

Components: V, S, M
Casting Time: 5 segments
Saving Throw: None

With this spell, the wu jen summons a ghostly green radiance anywhere within the range of the spell. The light can be used to illuminate some object or can be shaped in any form within the limits of the area of effect. Furthermore, the caster can control the movement of the light. The ghost light could be formed in the shape of a man and then commanded to walk or fly, for example. The spell lasts as long as the caster continues to concentrate on it. Common superstition holds that various evil spirits radiate a light similar to that produced by ghost light. Intelligent creatures with low rating or less than 1 Hit Die must make a saving throw vs. spell upon seeing the ghost light. If the saving throw is successful, the creature stands his ground, albeit nervously. Those who fail their saving throw panic, running their full movement rate away from the light for 1 round. If they are unable to flee, they cower and attempt to hide. If forced to fight under these conditions, they suffer a penalty of -2 on all attempts to hit. The material component for this spell is a piece of phosphorus.

FIRST LEVEL SPELLS

Hail of Stone (Conjuration/Summoning)

Level: 1 Components: V, S, M
Range: 12" Casting Time: 1 round
Duration: Instantaneous Saving Throw: None
Area of Effect: 1/2" sq./level

Upon casting this spell, the wu jen summons a rain of stones in the area of effect, causing damage to creatures and objects within this area. A hit roll is made for every creature in the area of effect, at the caster's chance to hit. If the hit is successful, the creature has been hit by one or more stones falling from the sky. The amount of damage caused is 1-3 points per level of caster. Any number of creatures can be struck by these stones if all are within the area of effect. The material component for this spell is a piece of jade worth at least 1 ch'ien which is thrown at the desired target.

Hold Portal (Alteration)

Level: 1 Components: V
Range: 2"/level Casting Time: 1 segment
Duration: 1 round/level Saving Throw: None
Area of Effect: 80 square feet/level

This spell magically seals any one door, gate, or valve within the area of effect. Extradimensional creatures automatically shatter such held gates. Wu jen four experience levels or greater than the spell caster can open the door. A knock will negate the spell. The door can also be battered down.

Hypnotism (Enchantment/Charm)

Level: 1 Components: V, S
Range: 3" Casting Time: 1 segment
Duration: 1 round + 1 round/level Saving Throw: Neg.
Area of Effect: One to six creatures

This spell causes the target creatures that fail their saving throws to be susceptible to suggestion. The suggestion must be in a language the creature understands, and should not be obviously self-destructive.

Know History (Divination)

Level: 1 Components: V, S
Range: 12" Casting Time: 1 round
Duration: Instantaneous Saving Throw: Special
Area of Effect: One creature or object

This spell is identical to the 1st-level shukenja spell, know history.

Magic Missile (Evocation)

Level: 1 Components: V, S
Range: 6" + 1"/level Casting Time: 1 segment
Duration: Special Saving Throw: None
Area of Effect: One or more creatures in 10 sq. ft. area

The wu jen using this spell may cause a magical missile to leap from his or her fingertips and unerringly strike the target, inflicting 2-5 points of damage. These missiles can strike multiple targets in the same area of effect. The wu jen gains an additional missile for every 2 additional levels, gaining another missile at 3d, 5th, 7th, 9th, and so on.

Melt (Alteration)

Level: 1 Components: V, S, M
Range: 3" Casting Time: 1 segment
Duration: 1 round/level Saving Throw: Special
Area of Effect: 1 cu yd of ice or 2 cu yd of snow/level of caster

This spell allows the casting wu jen to raise the temperature in a given area, causing ice and snow in the area of effect to melt for the duration of the spell. Creatures composed of para-elemental cold or from cold regions take 2 points of damage per level of the wu jen if subject to this spell, half that if a saving throw vs. spell is made. The material components of this spell are a few crystals of rock salt and a pinch of soot.

Message (Alteration)

Level: 1 Components: V, S, M
Range: 6" + 1"/level Casting Time: 1 segment
Duration: 5 segments + 1 segment/level Saving Throw: None
Area of Effect: 1/4" path

Upon casting this spell, the wu jen whispers a message and points at a target within range. The target hears the message and, if time remains, the target may reply. The material components of this spell are the wings of a moth.

Prestidigitation (Conjuration) Reversible

Level: 1 Components: V, S, M
Range: 0 Casting Time: 3 segments
Duration: 1 round/level Saving Throw: Special
Area of Effect: Caster only

This spell heightens the manual dexterity of the wu jen and allows him to teleport small objects to different points on his body. The wu jen can pick pockets, cause small objects to disappear from his hand, and cause objects on his person to suddenly appear in his hand. When the wu jen attempts to pick pockets, the victim is allowed a saving throw vs. spell. If the save is successful, the attempt is discovered and whatever relevant consequences apply. If the victim fails the save, the wu jen successfully filches the item. Furthermore, with a quick pass of his hand, the wu jen can cause items small enough to fit in the palm of his hand to disappear and reappear elsewhere on his person (in a pocket, boot, other hand). This feat can also be used to bring items from elsewhere on his person into his hand. Again, the object must be small enough to easily fit in the palm of the hand. However, onlookers are allowed a saving throw vs. spell to notice the prestidigitation. All of these tricks take just seconds to perform and several can be done in the same round. Thus, the wu jen could pick up a rare gem, secretly transport the item to his hat, and replace it with a cheap substitute hidden in his pocket in a few seconds. The material component for this spell is a small drop of oil rubbed on the tips of the fingers.

The reverse of this spell, fumble-fingers, is cast upon a victim within 3". Thereafter, for the duration of the spell, the victim must make a successful saving throw vs. spell to successfully perform any action requiring manual dexterity. The spell does not affect large actions, such as melee combat, but can cause an archer to fumble his arrow, a ninja to drop his thieves' tools, or a spelunker to confuse his gestures in spell casting. The material component is a small amount of oil sprinkled at the victim.

Read Magic (Divination) Reversible

Level: 1 Components: V, S, M
Range: 0 Casting Time: 1 round
Duration: 2 rounds/level Saving Throw: None
Area of Effect: Special

By use of this spell the wu jen is able to read magical inscriptions and writing. This reading does not unleash the magic contained on scrolls, but activates a curse placed upon magical writing. Once read, the wu jen may read that magical inscription without need of the spell in the future. The material component of this spell is a clear crystal. The spell's reverse, unreadable magic, makes magical writing unreadable, even by magical means, until the spell wears off or is dispelled. The material components of the reverse are a pinch of dirt and a drop of water.

Secret Signs (Alteration)

Level: 1 Components: Special
Range: 0 Casting Time: 1 segment
Duration: 1 round Saving Throw: None
Area of Effect: Caster and one other

This spell creates a secret method of communication between the wu jen and one other intelligent creature. The creature to be communicated with is named when the spell is cast and must be within hearing and visual distance of the caster. By means of secret signs, the caster can communicate a complete thought of 25 words or less through a single gesture, utterance, or even the placement of an object. The message is understood by the creature regardless of language, although the interpretation of the message is another matter. The wu jen could, for example, wave his

FIRST LEVEL SPELLS

hand in the air transmitting the message, "Come see me when all are asleep," or place a scroll on the table in such a way to say, "Leave now and wait for me to contact you." Obviously, the recipient of the message must be able to see and hear the wu jen clearly for the spell to work. There is no specific component for this spell since the component is whatever method is used to send the message. Thus, this spell can be used even when the wu jen is bound and gagged. The *secret signs* spell cannot be used to trigger or deliver other spells of any type.

Shield (Evocation)

Level: 1	Components: V, S
Range: 0	Casting Time: 1 segment
Duration: 5 rounds/level	Saving Throw: None
Area of Effect: Caster only	

This spell raises an invisible barrier in front of the wu jen, with the following effects: It negates all *magic missile* attacks; it provides Armor Class 2 protection from hand hurled missiles, Armor Class 3 vs. device-propelled missiles, and Armor Class 4 vs. all other attacks, and finally adds +1 to all saving throws from attacks from the front.

Spider Climb (Alteration)

Level: 1	Components: V, S, M
Range: Touch	Casting Time: 1 segment
Duration: 1 round + 1 round/level	Saving Throw: None
Area of Effect: Creature touched	

The recipient of this spell may move on vertical and upside-down surfaces at 3" per round. The target of the spell must have bare hands and feet, and cannot handle objects of less than 50 gp weight without them adhering to the recipient (this alone makes spell-casting nearly impossible while engaged in a *spider climb*). The material components of this spell are a drop of bitumen and a live spider.

Still Water (Alteration) Reversible

Level: 1	Components: V, S, M
Range: 1 "/level	Casting Time: 1 round
Duration: 5 rounds/level	Saving Throw: Special
Area of Effect: 10" sq./level	

This spell allows the wu jen to calm even the most turbulent waters except those of tsunami force, rendering them placid and still for the duration of the spell. Upon casting the spell, all water in the area of effect becomes calm and settled—stormy oceans become smooth, raging rapids subside, flood waters flow calmly. The spell changes the rate of flow of the water and the force with which it moves to a gentle flow. Thus, the whirlpools and turbulence of a rapids become a gentle stream easily negotiated. The spell does not alter the amount of water passing through the area, only the force it carries. If cast on a water elemental or other creature from the Elemental Plane of Water (or a creature of watery substance), the target is allowed a saving throw vs. spell. If the save is successful, the spell has no effect. If the saving throw is failed, the creature becomes incapable of directly hostile actions, although it can still cause harm indirectly. If such a becalmed creature is attacked, the spell effect is instantly negated. The material component for this spell is a tiny flask of whale oil.

The reverse of this spell, *turbulence*, increases the choppiness of water. Still water becomes whitecapped and choppy, whitecapped waves become strong waves capable of capsizing canoes and small boats. Stormy ocean water becomes huge mounting waves capable of swamping small ships. If cast upon water elementals or similar creatures, it makes them hostile and belligerent. The material component required is a small ornamental fan.

Swim (Alteration) Reversible

Level: 1	Components: V, S, M
Range: 12"	Casting Time: 1 round
Duration: 3 rounds/level	Saving Throw: None
Area of Effect: One creature	

This spell gives the recipient the ability to swim with the ease of a fish. The character has a swimming rate of 12" and can carry his normal load of equipment with no difficulty. A normally outfitted character cannot drown while this spell is in effect. Excessive weight still causes the character to

sink and drown normally, however. The spell does not impart the ability to breathe underwater. The reverse of this spell, *sinking*, reduces the swimming ability of the target by one class unless a successful saving throw vs. spell is made. Thus, natural swimming creatures are treated as land creatures trained in swimming, those with swimming proficiency are treated as characters without this ability, and those without swimming proficiency sink like stones. The material component for either spell is the scale of a goldfish.

Unseen Servant (Conjuration/Summoning)

Level: 1	Components: V, S, M
Range: 0	Casting Time: 1 segment
Duration: 6 turns + 1 turn/level	Saving Throw: None
Area of Effect: 3" radius of spell caster	

This spell summons a weak invisible force that may perform simple tasks, carrying up to a maximum of 20 pounds or pushing twice that amount across a smooth surface. This force cannot fight or be slain, but it may be affected by a *dispel magic*, or eliminated if it takes 6 points of magical damage. The material components are a piece of string and some wood.

Ventriloquism (Illusion/Phantom)

Level: 1	Components: V, M
Range: 1 "/level, maximum 6"	Casting Time: 1 segment
Duration: 2 rounds + 1 round/level	Saving Throw: None
Area of Effect: One object	

The wu jen using this spell may cast his or her voice, as well as imitate sounds and other voices, over a distance. There is a 10% chance per Intelligence point over 12 that creatures listening are not fooled. The material component for this spell is a small bit of parchment.

Wall of Fog (Alteration)

Level: 1	Components: V, S, M
Range: 3"	Casting Time: 1 segment
Duration: 2-8 rounds + 1 round/level	Saving Throw: None
Area of Effect: 2 cu in./level	

Casting this spell creates a wall of misty vapors which reduces all sight, normal, infravision, or ultravision to 2 feet. The material component is a handful of sea salt.

Warp Wood (Alteration)

Level: 1	Components: V, S, M
Range: 1 "/level	Casting Time: 4 segments
Duration: Permanent	Saving Throw: None
Area of Effect: Special	

This spell causes wood to bend and warp. The area of effect is equal to 15 inches of 1 inch-diameter wood per level, which is approximately a hand axe handle or four crossbow bolts. The spell may be used against the boards of a ship or a bolted door, but if used on magical items or enchanted objects, it only succeeds if the caster is a higher level than the spell on the door or object, and then only has a 20% chance of success per level of difference. The material component of this spell is a green twig, which is bent as the spell is cast.

Water Protection (Alteration)

Level: 1	Components: V, S, M
Range: Touch	Casting Time: 1 round
Duration: 1-3 turns + 1 turn/level	Saving Throw: None
Area of Effect: Creature touched	

This spell protects the recipient from the dangers of drowning. It also protects his equipment from water damage. The recipient gains the ability to breathe normally underwater for the duration of the spell. Furthermore, the character and the equipment he carries do not become wet. Torches held in hand can burn underwater and words can be spoken normally. The spell does not give the character the ability to swim and movement (including combat) underwater is still slowed by the resistance of the water. Potions cannot be drunk, since the liquid mixes with water upon opening, unless a special container has been previously prepared. Obviously, characters with this spell in effect cannot drown. The spell in no way

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affects the character's ability to breathe air normally. The material component for this spell is a small golden statuette of a fish held by the recipient.

Wizard Mark (Alteration)

Level: 1
Range: Touch
Duration: Permanent
Area of Effect: 1 sq. ft.

Components: V, S, M
Casting Time: 1 segment
Saving Throw: None

When casting this spell the wu jen may inscribe, visibly or invisibly, his personal symbol or mark and up to six additional characters on stone, metal, or softer substance without hurting the substance. A *detect magic* reveals an invisible *wizard mark*, as does *detect invisible*, and *true sight*. A *read magic* fully deciphers the message. The material components of this spell are 1 ch'ien worth of diamond dust and pigments for the mark.

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Animal Companion (Enchantment/Charm)

Level: 2
Range: 1 mile radius
Duration: Special
Area of Effect: One creature

Components: V, S, M
Casting Time: 1 turn
Saving Throw: Neg.

This spell is identical to the 1st-level shukenja spell, *animal companion*.

Apparition (Illusion/Phantasm)

Level: 2
Range: Touch
Duration: 1 round/level
Area of effect: Creature touched

Components: V, S, M
Casting Time: 1 round
Saving Throw: Neg.

This spell transforms the recipient's face into a horrible and terrifying mask. The caster can create nearly any combination of hideous features—blue skin, parrot face, elephantine nose, or rotting tusks. The spell does not allow the caster to duplicate the appearance of any known creature, although portions from differing creatures can be combined to create something new. The effect of this *apparition* is startling to the unprepared and those of little experience. The apparition increases the surprise of opponents by + 1 in situations where surprise is rolled. Creatures with 1 hit die or level and less must make a successful saving throw vs. spell or flee in fright for 1-3 rounds at the sight of the horrific apparition. However, the spell does not distinguish between friend and foe, affecting all (even the recipient) who look upon it. If the spell is cast upon an unwilling victim (to then be sent back to his comrades), the victim is allowed a saving throw vs. spell to avoid the effect. The material component for this spell is a miniature palette dotted with paints of assorted colors.

Animate Water (Conjuration/Summoning)

Level: 2
Range: 2 "/level
Duration: 1 round/level
Area of Effect: 1/2 " cube/level

Components: V, S, M
Casting Time: 1 round
Saving Throw: None

This spell allows the wu jen to animate any amount of water up to the area of effect. The wu jen cannot shape the water, but can bid it to flow in any direction he desires. So long as the wu jen continues to concentrate on the spell, he can cause the water to move about at the rate of 6 ". However, the water is still subject to the natural laws of evaporation, absorption, and gravity. Thus, fire and heat quickly do away with the water form, while earth turns to mud, drawing off most of the watery body. The wu jen can cause the animated water to climb gentle grades, but walls, staircases, and other abrupt rises are impassable to it. If used for attack, the water does 1-2 points of damage per 1/2 " cube of water animated, crashing in a wave against opponents. While concentrating on the spell, the wu jen can move up to 3 ", but no other actions can be taken. If the wu jen's concentration is broken before the end of the spell duration, the spell is cancelled. The material component for this spell is a small vial of pure spring water mixed with cinnabar ore.

Bind (Alteration/Enchantment)

Level: 2
Range: 3 "
Duration: 1 round/level
Area of Effect: Special

Components: V, S, M
Casting Time: 2 segments
Saving Throw: None

This spell allows the wu jen to command any non-magical, non-living rope-like material. About 50 feet plus 5 feet per level of 1-inch diameter rope may be so commanded, doubling the length if the diameter is halved, and halving length if the diameter is doubled. Only simple commands may be given to the rope, and any affected rope takes 2 points of slashing damage before breaking. The material component of this spell is a small piece of twine.

Detect Evil (Divination) Reversible

Level: 2
Range: 6 "
Duration: 5 rounds/level
Area of Effect: 1 " path

Components: V, S
Casting Time: 2 segments
Saving Throw: None

Except as otherwise noted, this spell is identical to the shukenja spell of the same name.

Detect Invisibility (Divination)

Level: 2
Range: 1 "/level
Duration: 5 rounds/level
Area of Effect: 1 " path

Components: V, S, M
Casting Time: 2 segments
Saving Throw: None

The wu jen using this spell may clearly see any *invisible*, astral, ethereal, hidden or out of phase creatures or objects. The material components of this spell are a pinch of volcanic ash and a dash of powdered silver.

ESP (Divination)

Level: 2
Range: 1/2 "/level, 9 " maximum
Duration: 1 round/level
Area of Effect: One creature per probe

Components: V, S, M
Casting Time: 2 segments
Saving Throw: None

The *ESP* spell allows the wu jen to detect the surface thoughts of creatures within range. The *ESP* is stopped by 2 or more feet of rock, 2 inches of metal, or any amount of lead. Only creatures with thoughts may be scanned. The material component of this spell is a copper piece.

Enchanted Blade (Evocation)

Level: 2
Range: Touch
Duration: Special
Area of Effect: Creature touched

Components: V, S, M
Casting Time: 1 turn
Saving Throw: None

When cast, this spell causes a sword blade of crackling electrical energy to appear in the recipient's hands. It is the size of a normal long-sword, but is virtually weightless. Electrical sparks flash up and down the length of the glowing blade. The enchanted blade can be used in two ways—in normal melee combat or to fire a bolt of crackling energy from its tip up to a range of 3 ". A hit roll must be made in either case. Either method can be used at any point in a combat (the wielder decides). The spell has an absolute duration of 1 turn. However, it can disappear earlier. The sword can do damage up to the caster's level in six-sided dice before disappearing.

Before rolling the hit, the wielder states how many dice will be used. If the hit is successful, that amount of damage is done, and that many dice are subtracted from the sword's remaining potential. However, the defender, if hit, is allowed a saving throw vs. death. If this save is successful, the damage is reduced by half. If a 7th-level wu jen casts the spell, one attack can be made, doing 7d6 of damage, or several attacks can be made whose total damage equals 7d6. The enchanted blade is magical energy and thus can be used to hit creatures that can only be hit by magical weapons. However, the magical bonus to hit such creatures is only + 1 for every 4 levels of the spell caster's experience levels (+ 1 at levels 1-4, + 2 at levels 5-8). This bonus is only used to determine if the creature can be struck by the weapon. It does not improve the chance to hit or the damage caused by a successful hit. The material components for the spell are a small wooden sword and a silver rod.

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Fire Shuriken (Evocation)

Level: 2
Range: 6"
Duration: Instantaneous
Area of Effect: One or more creatures

Components: V, S, M
Casting Time: 3 segments
Saving Throw: None

This spell allows the wu jen to create razor-sharp pinwheels of fire. When cast, the wu jen makes a flicking gesture with his hand, firing out one or more shuriken-shaped wheels of magical fire. These fly at the desired target, throwing off fiery sparks as they travel. A hit roll must be made, using the combat table for samurai of the same level as the wu jen. A successful hit causes 2d8 points of damage from the flames and the sharp edges. Creatures resistant to fire only suffer 1d4 points of damage. Upon striking the target (or any other solid object on a missed throw), the fire shuriken disappears in a burst of multi-colored smoke. This smoke is particularly thick, temporarily obscuring the vision of the target and causing him to suffer a -2 on his next attack. The wu jen can cast one fire shuriken for every 6 levels he possesses (1 at levels 1-6, 2 at levels 7-12, 3 at levels 13-18). The material component for this spell is a tiny shuriken coated with pine sap and sulfur.

Fog Cloud (Alteration)

Level: 2
Range: 1"
Duration: 4 rounds + 1 round/level
Area of Effect: 4" wide, 2" high, 2" deep cloud

Components: V, S
Casting Time: 2 segments
Saving Throw: None

This spell creates a greenish billowing cloud. The *fog cloud* is harmless, however, moving at 1" per round away from the caster. Vision is affected as per a *wall of fog*.

Hypnotic Pattern (Illusion/Phantasm)

Level: 2
Range: 0
Duration: Special
Area of Effect: 3" x 3" square area

Components: S, M
Casting Time: 2 segments
Saving Throw: Neg.

Using this spell the wu jen summons a weaving pattern of spinning colors that cause up to 24 levels or hit dice of creatures facing the pattern to stand still, fascinated by the colors. The spell lasts as long as the wu jen maintains it. The material component of the spell is a glass tube containing two fireflies.

Ice Knife (Evocation)

Level: 2
Range: 12"
Duration: Instantaneous
Area of Effect: One or more creatures in a 1/2" radius

Components: V, S, M
Casting Time: 1 round
Saving Throw: Neg.

When cast, this spell fires a dagger of ice at the target. This dagger flies to the target and hits as a normal weapon (as if thrown by the wu jen). A successful hit causes 2d4 points damage. Should the *ice knife* miss the target, the rules for grenade-like missiles are used to determine where the ice knife lands. Upon striking a solid object, the ice knife shatters with a loud snap, releasing a wave of numbing cold. All creatures within 5 feet of this point must make a saving throw vs. paralyzation or suffer 1-4 points of cold damage and be numbed for 1-3 rounds. Numbed characters have their movement rates reduced by half, their armor class reduced by 1, the number of attacks reduced by half, and their chance to hit reduced by 2. Large bodies of heat (a roaring bonfire, for example) can improve the saving throw of any victim by allowing a +2 on the die roll. The material components for this spell are a drop of melted snow water and a minute silver dagger.



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Invisibility (Illusion/Phantasm)

Level: 2
Range: Touch
Duration: Special
Area of Effect: Creature touched

Components: V, S, M
Casting Time: 2 segments
Saving Throw: None

This spell causes the recipient to be undetectable by sight, including infravision and ultravision. It does not silence the creature, nor does it prevent detection by other means. The *invisibility* lasts until dispelled, cancelled by the recipient, or the recipient attacks another creature, whether by spell or action. Any attacks upon an invisible creature are at -4, and the invisible creature gains +4 on saving throws.

Knock (Alteration)

Level: 2
Range: 6"
Duration: Special
Area of Effect: 10 square feet/level

Components: V
Casting Time: 1 segment
Saving Throw: None

This spell opens stuck, locked, barred, *held*, or *wizard locked* doors, chests, and shackles. It suspends a *wizard lock* for 1 turn, otherwise the effect is permanent. The spell removes up to two such impediments on a door or chest.

Locate Object (Divination) Reversible

Level: 2
Range: 2"/level
Duration: 1 round/level
Area of Effect: Special

Components: V, S, M
Casting Time: 2 segments
Saving Throw: None

This spell helps the wu jen locate a known or familiar non-living object. The caster turns, and, if facing the correct direction of the object and it is within range, knows the correct direction. The spell's reverse, *obscure object*, hides the object from location by spell or magical device. The material component of both spells is a piece of lodestone.

Misdirection (Illusion/Phantasm)

Level: 2
Range: 3"
Duration: 1 round/level
Area of Effect: Special

Components: V, S
Casting Time: 2 segments
Saving Throw: Neg.

By means of this spell, the wu jen causes *detection* spells to malfunction. The *misdirection* causes the detect to reveal the wrong area, creature, or object, or the opposite of the truth. The spell is cast upon an object, creature, or area, but the spell-caster throwing the detect gets a saving throw vs. spell to determine if the misdirection takes place.

Omen (Divination)

Level: 2
Range: 0
Duration: Special
Area of Effect: Special

Components: V, M
Casting Time: 1 turn
Saving Throw: None

This spell is identical to the first-level shukenga spell, *omen*, except that the wu jen must burn paper strips written with mystical characters to the four directions as material components for the spell.

Phantasmal Force (Illusion/Phantasm)

Level: 2
Range: 8" + 1"/level
Duration: Special
Area of Effect: 8 square inches + 1 square inch/level

Components: V, S, M
Casting Time: 3 segments
Saving Throw: Special

This spell creates a visible illusion that lasts until struck or until the caster ceases to concentrate upon it. The illusion appears real if the caster has some knowledge of the item he is creating, even to the point of inflicting damage. A saving throw is granted to the viewers if it is consciously disbelieved, and, should one of a group make that save and inform the others, they gain a saving throw at +4. The material component of this spell is a piece of lamb's wool.

Protection from Charm (Abjuration)

Level: 2
Range: Touch
Duration: 1 round/level
Area of Effect: One creature

Components: V, S, M
Casting Time: 2 segments
Saving Throw: None

Casting this spell gives the recipient a +1 bonus for every three levels of experience of the wu jen for any saving throw involving *charm* magic, including spells and spell-like effects. It is not effective against such attacks that have no saving throw, nor against the fascination effect of high Comeliness. The material component for this spell is a piece of a charming creature or the hair of character with a Comeliness score of at least 21.

Pyrotechnics (Alteration)

Level: 2
Range: 12"
Duration: Special
Area of Effect: 10 or 100 times the fire source

Components: V, S
Casting Time: 2 segments
Saving Throw: None

The *pyrotechnics* spell has two forms, both of which require a fire source that is extinguished in casting the spell. The first form generates fireworks in an area 10 times the fire source, which blinds those within 12" looking at it for 1 segment per level of the wu jen. The second form is a thick stream of dark, choking smoke of a rough globular area of 100 times the fire source, which obscures vision beyond 2 feet.

Rope Trick (Alteration)

Level: 2
Range: Touch
Duration: 2 turns/level
Area of Effect: Special

Components: V, S, M
Casting Time: 2 segments
Saving Throw: None

This spell causes a rope from 5 to 30 feet to rise vertically, its topmost end adjoining extra-dimensional space. The caster and up to five others can climb the rope into this space and be safe from others and their attacks. The rope may be pulled up behind if less than six people occupy the extradimensional space. Those in the extradimensional space must leave it before the spell expires or else fall the distance climbed. The material components of this spell are crushed rice and a strip of twisted parchment.

Smoke Shape (Alteration)

Level: 2
Range: Touch
Duration: 1 round/level
Area of Effect: 1 cubic foot/level

Components: V, S
Casting Time: 1 round
Saving Throw: None

This spell allows the wu jen to shape and mold masses of smoke, mist, or fog into any form he desires. A misty warrior could be made or thick smoke could be fashioned into a solid-looking wall. The shape still has all the properties of smoke or fog, but retains its form under all conditions until the spell's duration is over. Furthermore, upon finishing the completion of the form, the wu jen can give it a gentle push, propelling it in one direction at the rate of 3" per round. The fineness of detail permitted by the spell is not great, but is sufficient to fool onlookers at a distance. At the end of the spell's duration, the form dissipates quickly. The spell requires no material component, but a source of mist or smoke must be present for the wu jen to work upon—early morning fog or a large smoky fire.

Smoky Form (Alteration)

Level: 2
Range: Touch
Duration: 1 turn/level
Area of Effect: Creature touched

Components: V, S, M
Casting Time: 1 round
Saving Throw: None

This spell changes the wu jen and all he carries or any creature touched by him into a cloudy mass of smoke. Unwilling creatures are allowed a saving throw vs. spell to avoid the effect. The mass has roughly the same shape and appearance of the original creature, but possesses the insubstantial properties of smoke. While in this form, the wu jen cannot be hurt by weapons of +2 or less and can easily disappear into a mass of smoke or fog. Spells cannot be cast while in smoky form, nor can the character take part in combat.

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The spell does not alter the dimensions of the character and cannot be used to slip through cracks or other small openings. It does, however, give the creature the weight properties of smoke. Thus, a wu jen in smoky form could step off the top of a castle wall and gently drift to the ground below without suffering any damage. While in smoky form, the creature is particularly susceptible to winds. Light breezes push the smoky form about while strong breezes can easily sweep him away. A *gust of wind* spell causes 2d10 points of damage to the character. *Wind breath* causes twice the normal amount of damage to a creature in smoky form and a *divine wind* destroys him utterly. The material component for this spell is a stick of burning incense.

Stinking Cloud (Evocation)

Level: 2	Components: V, S, M
Range: 3"	Casting Time: 2 segments
Duration: 1 round/level	Saving Throw: Special
Area of Effect: 2" x 2" x 2" cloud	

Using this spell, the wu jen conjures a billowing mass of nauseous vapors. Those caught within the cloud must make a successful saving throw vs. poison or be rendered helpless for 2-5 rounds. Those making the save are unable to attack for as long as they are within the cloud. A *gust of wind* dissipates the cloud in a single round, and normal winds move the cloud 1 to 6" per round, reducing its duration by 1 round for every 1" moved.

Strength (Alteration)

Level: 2	Components: V, S, M
Range: Touch	Casting Time: 1 turn
Duration: 6 turns/level	Saving Throw: None
Area of effect: Character touched	

This spell is identical to the 5th-level shukenja spell except as noted above.

Vocalize (Alteration)

Level: 2	Components: S, M
Range: Touch	Casting Time: 1 round
Duration: 5 rounds	Saving Throw: None
Area of Effect: One spell-casting creature	

This spell allows the recipient to cast spells that normally require a verbal component without making a sound, as long as the casting time fits within the duration of the spell. It does not negate a *silence* spell, but only offsets its effects, and spells with an additional sound effect (such as *message*) would still be affected by the silence. The material component of this spell is a clapperless bell.

Wind Breath (Evocation)

Level: 2	Components: V, S, M
Range: 0	Casting Time: 1 round
Duration: Instantaneous	Saving Throw: 1/2
Area of Effect: Cone 6" and 3" wide at base	

This spell allows the wu jen to fill his lungs and expel a mighty breath of air of tremendous strength. The strength of this wind is approximately 5 miles per hour for every level of the caster.

If the wind is blowing at 30 to 50 miles per hour (a strong gale), there is a 10% chance that small boats capsize, a 1% chance that ships capsize, a 10% chance that a man is knocked over. There is a 20% chance that branches snap, light articles are blown away, and tents or sails tear. A man receives 1 point of damage from sand and grit.

If the wind blows at 60 to 70 miles per hour, the storm force winds create a 70% chance that small boats capsize, a 20% chance that ships capsize, and a 50% chance that a man is knocked down. In this wind, trees bend and there is a 70% chance that branches snap, and a 20% chance that a trunk snaps. Medium size articles are blown away, and there is a 50% chance that tents or sails are torn in the winds, and a 40% chance that shacks are blown down. A man receives 1d4 points of damage from sand and grit. Flying creatures are blown back 10 to 30 feet.

If the winds are hurricane force (80 to 130 miles per hour), there is a 100% chance that small boats capsize, a 70% chance that ships capsize. There is a 70% chance that a man is knocked down, a 30% chance he is knocked down and bowled 10 to 40 feet (1d6 damage/10 feet). In this

wind, there is a 70% chance that tree trunks snap, and a 100% chance that branches are ripped from trees. Heavy articles are blown away, medium articles are ripped from fastenings, and tents and sails are destroyed 70% of the time. There is a 20% chance that common buildings are blown down and a 60% chance that shacks are flattened. A man receives 1d8 points of damage from blown objects, and flying creatures are blown back 50 to 100 feet.

During winds of 140 to 180 miles per hour, ships are capsized, men are knocked down and blown 10 to 60 feet (1d6 damage/10 feet), and they also receive 1d12 points of damage from blown stones. Flying creatures are blown out of the sky (51% damage suffered). Trees are uprooted, large stones are flung into the air, tents and sails are destroyed, and shacks are flattened. There is a 70% chance that common buildings are blown in, a 50% chance that roofs are torn away, and a 10% chance that stone walls collapse.

When winds are 190 miles per hour or more, ships are capsized and broken up, wooden buildings collapse, and roofs are torn away. There is a 50% chance that stone walls collapse. Men are blown 50 to 100 feet (1d6 damage/10 feet) and also suffer 3d10 points of damage from blown items. Flying creatures are forcibly knocked from the sky (75% damage suffered).

The DM must adjudicate the effects of the wind on other items, using the above effects as a guideline. Those outside of the area of effect do not notice the tremendous winds, although objects may be blown out of the spell's area into their path. The material component for this spell is a fan with an artistic value of 5 or more ch'ien.

Whip (Evocation)

Level: 2	Components: V, S, M
Range: 1"	Casting Time: 2 segments
Duration: 1 round/level	Saving Throw: Special
Area of Effect: Special	

This spell allows wu jen to conjure a whip of mystical force that may be used to strike at opponents. The crack of the whip keeps normal animals at bay unless they make a successful saving throw vs. spell, and such animals struck take no damage, but must make a successful saving throw vs. spell at -1 to -4 or slink away. The *whip* may be used in melee combat. A successful hit has a chance (13 or better on a 20-sided die for edged weapons, 6 or better for non-edged weapons) of pulling a weapon from an opponent's hand (the opponent still receives a saving throw to avoid this). The material component of this spell is a small silken whip.

Whispering Wind (Alteration/Phantasm)

Level: 2	Components: V, S
Range: Special	Casting Time: 2 segments
Duration: Special	Saving Throw: None
Area of Effect: 2' radius	

The wu jen using this spell may send a message or other sound effect a number of miles above ground (or tens of feet below ground) equal to the caster's level. The message can be no more than 12 words or 12 seconds long, and moves until it reaches the limits of its range, reaches a desired target, or two hours have elapsed. The wind may move from 1 to 20" per round, as desired by the spell-caster.

Wizard Lock (Alteration)

Level: 2	Components: V, S
Range: Touch	Casting Time: 2 segments
Duration: Permanent	Saving Throw: None
Area of Effect: 30 square feet/level	

A *wizard lock* spell magically locks a chest, door, or portal so only a *dispel magic*, *knock*, or a wu jen of four or more levels greater may break or disarm the lock. The caster may pass freely through the door.

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Animate Fire (Conjuration/Summoning)

Level: 3	Components: V, S, M
Range: 1"/level	Casting Time: 1 round
Duration: 1 round/level	Saving Throw: None
Area of Effect: 1 cubic foot/level	

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This spell allows the wu jen to control the movements of normal fire. He can cause flames to leap at an opponent, spread in a particular direction, flare up into the sky, or fall to a quiet smolder. The animated fire can be made to move in any direction the caster wishes (at the rate of 3"), provided there is combustible material for the fire to feed upon. The wu jen can also cause the fire to burn with greater heat, causing twice the normal amount of damage. This consumes the fuel of the fire at twice the normal rate. The amount of fire a wu jen can animate is determined by his level. This also determines the range he can cause flames to reach from the main fire source—a 9th-level wu jen can cause a flame to reach out 9 feet from the main body of the fire. Controlling the fire requires the wu jen to concentrate on the spell. If the concentration is broken before the end of the spell's duration, the spell disappears. The material components for this spell are a handful of charcoal, sulphur, and soda ash.

Cloudburst (Alteration)

Level: 3 Components: V, S, M
Range: 1 "/level Casting Time: 5 segments
Duration: 1 round Saving Throw: None
Area of Effect: 3" diam. cylinder up to 6" high

This spell immediately precipitates all moisture in the air into a drenching rain that falls at 1/10" per segment. The *cloudburst* quenches normal fires (small ones in 1 segment, medium sized ones in 3-5 segments, and large ones in 8-10 segments), and douses magical fires for 1-2 rounds. Large-area *fire* spells are extinguished, and in the process turn the rain into a cloud of steam four times the spell's original effect, lasting 2-5 rounds and inflicting 1-3 points of damage per round (double for cold-dwelling or cold-using creatures). A *cloudburst* may be affected by climate and temperature of the area. The material components are a small kite and some rock salt.

Commune with Lesser Spirit (Divination)

Level: 3 Components: V, S, M
Range: 1" Casting Time: 1 turn
Duration: Special Saving Throw: None
Area of Effect: Special

This spell is identical to the 2d-level shukenja spell of the same name.

Detect Shapechanger (Divination)

Level: 3 Components: V, S, M
Range: 6" Casting Time: 1 round
Duration: 3 rounds/level Saving Throw: None
Area of Effect: One creature/level

This spell is identical to the 4th-level shukenja spell of the same name.

Disguise (Illusion/Phantasm)

Level: 3 Components: V, S, M
Range: 0 Casting Time: 1 turn
Duration: 1 turn/level Saving Throw: Special
Area of Effect: Caster only

This spell allows the wu jen to assume the appearance of any creature of the same species or sub-species as the caster, provided he is familiar with the person whose appearance he assumes. The spell creates a complete illusion of the assumed identity—face, body build, and even voice. The spell does not provide any of the abilities of the character assumed, nor his personal habits or mental patterns. Those observing the disguised character have a 5% chance per level of detecting the *disguise*, provided they are familiar with the person whose identity has been assumed. They notice a change in the behavior of the person, thus detecting the difference. Those who do not know the assumed character or have only met him a few times automatically accept the disguise. Furthermore, actions entirely out of character allow all present to check to see if the disguise is penetrated. The disguised person radiates a faint aura of magic, noticeable to a *detect magic* spell. A *detect illusion* reveals the spell.

The material component for this spell is an item from the body of the assumed character (hair, nail clippings) or an item that is constantly worn or carried by the assumed character. This component must be carried by the wu jen at all times during the duration of the spell. Should it be set aside, the spell effect immediately ends. Important officials and powerful characters take great care in disposing of items that could be used to create the *disguise*.

dweomer—burning cut hair or fingernail parings, for example.

Dispel Magic (Abjuration)

Level: 3 Components: V, S
Range: 12" Casting Time: 3 segments
Duration: Permanent Saving Throw: None
Area of Effect: 3" cube

Except as noted, this spell is the same as the 3d-level shukenja spell of the same name.

Fabricate (Enchantment/Alteration)

Level: 3 Components: V, S, M
Range: 1/2 "/level Casting Time: Special
Duration: Permanent Saving Throw: None
Area of Effect: 1 cu. yard per level of caster

This spell allows the wu jen to convert material from a base state to a finished product, though magical or living things may not be so affected. An equal amount of material is needed to *fabricate* an item, except for mineral materials, for which the area of effect reduced by a factor of 9 (cubic feet instead of cubic yards). The wu jen may fabricate items requiring high craftsmanship only if he or she has proficiency in that craft as well.

Face (Illusion/Phantasm; Enchantment/Charm) Reversible

Level: 3 Components: V, S, M
Range: Touch Casting Time: 1 turn
Duration: 2 turns/level Saving Throw: Special
Area of Effect: Creature touched

By means of this spell, the wu jen is able to create the illusion that he is of a higher social level, title, office, or position than he actually is. When cast, the wu jen decides what particular thing is increased—social level, title, or office. Upon completion of the spell, the appropriate status is increased by 1d4 ranks. The spell surrounds the wu jen with the appropriate air of confidence, aura of power, mannerisms, speech, and etiquette appropriate to the rank.

Upon those unfamiliar with the rank assumed the spell has a greater than normal effect. They give the wu jen an inordinate amount of respect, their encounter reaction rolls are 10% greater than that dictated by the assumed rank. They unhesitatingly believe the wu jen really is a member of the assumed position and is quite fearsome and powerful. The confidence he radiates impresses those affected greatly. Those familiar with the rank assumed are allowed a saving throw vs. spell. If failed, they treat the wu jen as if he were at the assumed rank. If successful, they begin to notice slight flaws in the behavior of the wu jen. After one turn they become suspicious of the character and after two turns they realize he is an impostor. Whether they communicate this to others and what actions they may take depend on the situation. Those of higher status are also allowed a saving throw vs. spell with the same results for success or failure. Of course, they never treat the character as an equal. The material component for this spell is a drop of honey.

The reverse of this spell, *lose face*, causes the victim to become socially graceless. The victim must be touched (normal hit roll) but no saving throw is allowed. The victim and those with him are not immediately aware of any change, but when social graces are important the victim somehow manages to do the wrong thing to the obvious notice of those around him. The exact effect of such blunders must be adjudicated by the DM, depending on the situation and NPCs involved. The material component for the reverse of *face* is a small piece of charcoal.

Feign Death (Necromantic)

Level: 3 Components: V, S
Range: Touch Casting Time: 1 segment
Duration: 6 rounds + 1 round/level Saving Throw: None
Area of Effect: Creature Touched

Using this spell, the caster or any other creature whose levels of experience or hit dice do not exceed the wu jen's level may be placed in a state resembling death. While in this state the affected creature may perceive its surroundings, and may return to a normal state in a single round. While in this deathlike state sight or feeling are not possible, so any damage is one-half normal and paralysis, poison, and level drain are not effective during the spell.

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Fire Rain (Evocation)

Level: 3
Range: 24"
Duration: Instantaneous
Area of Effect: 3" sq.

Components: V, S, M
Casting Time: 5 segments
Saving Throw: 1/2

This spell causes threads of magical flame to stream from the sky over the target area. All within the area of effect (except those immune to fire) must make a saving throw vs. spell. Those who fail suffer the full damage of the spell, while those who make the save suffer half the damage. The spell causes 1d8 points of damage for every two levels of the caster (fractions rounded down). In addition, there is a 50% chance that combustible materials in the area of effect are ignited, starting a small fire (although this may quickly spread). The spell is only effective outdoors and characters in a building or under solid cover are protected. The building or protection may be set on fire, however. The material components for this spell are a small blowpipe through which the caster must blow a mouthful of lamp oil.

Fire Wings (Alteration)

Level: 3
Range: 0
Duration: 1 turn
Area of Effect: Caster only

Components: V, S, M
Casting Time: 1 round
Saving Throw: None

This spell transforms the wu jen's arms into phoenix-like wings of brilliant fire. The caster and all he carries suffer no damage from this flame, but all within 3 feet suffer 1-2 points of damage each round (unless immune to fire). Since the caster's arms are transformed, he cannot hold items in his hands or cast spells while using the *fiery wings*. However, rings and bracers can still be worn, fitting around the pinions of feathery flames. The wings give the caster the ability to fly at a rate of 24". They cast a light to a radius of 6". Although the wings are ill-suited to combat, the wu jen can use them to batter opponents. However, he does so using his non-proficiency penalty when determining if he hits. A successful attack inflicts 2d6 points of damage (no saving throw allowed). The wings can be snuffed out if the wu jen is hit by a large quantity of water, freezing cold, or a wind of hurricane or greater force. The material components for this spell are a golden amulet shaped like a phoenix and the feather of a bird, which must be burned upon casting.

Haste (Alteration)

Level: 3
Range: 6"
Duration: 3 rounds + 1 round/level
Area of Effect: 4" x 4" area, 1 creature/level

Components: V, S, M
Casting Time: 3 segments
Saving Throw: None

When this spell is cast, affected creatures move and attack at double their normal rate. Spell casting is unaffected. This spell negates a *slow* effect, and ages the recipient a year. The material component of this spell is a shaving of bamboo.

Hold Person (Enchantment/Charm)

Level: 3
Range: 12"
Duration: 2 rounds/level
Area of Effect: One to four persons

Components: V
Casting Time: 3 segments
Saving Throw: Neg.

Except as otherwise noted, this spell is similar to the 2d-level shukien spell of the same name. If the spell is cast at three or four beings, no penalty to the saving throw is incurred. If thrown at two creatures, each saves at -1. If thrown at a single creature the saving throw is at -3.

Illusionary Script (Illusion/Phantasm)

Level: 3
Range: Special
Duration: Permanent
Area of Effect: Creature reading the script

Components: V, S, M
Casting Time: Special
Saving Throw: None

The wu jen using this spell may write on parchment, rice-paper, or hide instructions or information for a given person or class of persons. That person or those persons are able to read that information, though another wu jen, while unable to read it, can recognize it as *illusionary script*. Those attempting to read the script whom it is not intended for see some sort of

magical or outlander language, and are confused (as spell) for 5-20 turns, minus 1 turn for each level of experience. The material component of this spell is a special ink made of lead, tree sap, and parts of a blue squid. The cost of this spell is 40-100 ch'ien.

Improved Phantasmal Force (Illusion/Phantasm)

Level: 3
Range: 6" + 1"/level
Duration: Special
Area of Effect: 4 sq." + 1 sq."/level

Components: V, S, M
Casting Time: 2 segments
Saving Throw: Special

This spell is similar to the *phantasmal force* spell, except that the wu jen may maintain the illusion with minimal concentration and move at half normal speed while maintaining the illusion. The illusion may include minor sounds, but not understandable speech. The illusion continues for 2 rounds after the wu jen ceases to concentrate. Lamb's wool is the material component of this spell.

Magnetism (Alteration) Reversible

Level: 3
Range: 6"
Duration: 3 rounds/level
Area of Effect: 3" radius

Components: V, S, M
Casting Time: 3 segments
Saving Throw: Neg.

This spell can be used in two ways, depending on the desires of the wu jen at the moment of casting. If cast upon himself, the spell gives the wu jen the ability to draw iron and steel items to his hand upon command. The item must be in the area of effect. Up to one item can be thus called per round. If the item is held by another, that character is allowed a saving throw vs. spell to resist the effect. Repeated attempts can be made upon the same item, provided each attempt is made in a different round.

A wu jen could attempt to snatch weapons from the grasp of others or change the flight of arrows. If the item summoned has greater mass than the wu jen, the effect is opposite—the wu jen is drawn to the item. Attempting to magnetize a man in metal armor normally results in the wu jen being dragged to the target, not always a desirable result. The spell is powerful enough to even pull the wu jen through the air and can be an effective method of crossing chasms provided there is a sufficient mass of iron on the other side.

If cast upon another, the victim is allowed a saving throw vs. spell to avoid the effect. Thereafter, all iron and steel items within 3" of the target are drawn to that point. Items in the possession of creatures allow the creature a saving throw as explained above. Again, if the mass of any item is greater than that of the target point, the direction of movement is reversed. In either use, weapons drawn by this spell cause no damage since they are not wielded or controlled by a conscious mind. The material component for this spell is a piece of lodestone.

The reverse of this spell, *demagnetize*, cancels the effects of *magnetism*. The material component is a small wooden rod.

Memory (Enchantment/Charm) Reversible

Level: 3
Range: 1"
Duration: Permanent
Area of Effect: One creature

Components: V, S, M
Casting Time: Special
Saving Throw: Neg.

This spell allows the wu jen to plant a fictitious memory in the mind of another. The spell can be cast on any intelligent creature able to understand the speech of the wu jen. The victim is allowed a saving throw vs. spell to avoid the effect. However, if the victim is unconscious or asleep, the saving throw is made at a -2 penalty. Upon casting the spell (which takes only a few moments), the wu jen continues the casting by describing the memory implanted. Memories of events up to 1 turn in length per level of the caster can be implanted. Thus a 12th-level wu jen could construct the memories of an event that lasted two hours. The exact casting time of the spell is the time required by the wu jen to describe the memory. The spell gives the wu jen limited knowledge of memories already possessed by the victim, but only for the purpose of fitting the new memory into the flow of events so that it seems to fit logically in the victim's mind. The new memory can be used to supplant a memory already in the mind of the victim (changing the outcome of an encounter or the orders the victim may have received) or can be wedged into "blank space" (describing an encounter during a journey which was otherwise forgettable).

The memory has no magical properties (it is not a *suggestion* spell), but

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can be used to promote friendliness, hostility, or change the victim's mission. Obviously, the wu jen must take pains to create logical memories—occurrences must mesh with the personality of the victim or be logically explained. Telling an intelligent evil monster he likes a traditional foe of his race simply because he was nice is not sufficient. Telling him he likes the character because he spared its life is much more acceptable. If the DM rules the implanted memory is totally out of character for the victim, he is allowed a second saving throw at the end of the spell, with a +4 on the die roll.

The reverse of this spell, *erasure*, allows the wu jen to remove any memory from the mind of the victim. The limitations on the amount of memory removed are identical to that given above. The time of the erased memory is a blank to the victim. He has no idea of what transpired. *Dispel magic*, *remember*, or a similar spell removes an implanted memory or restores a memory which has been erased. The material components for this spell are a sheet of white paper, a brush, and a pot of ink.

Protection from Normal Missiles (Abjuration)

Level: 3	Components: V, S, M
Range: Touch	Casting Time: 3 segments
Duration: 1 turn/level	Saving Throw: None
Area of Effect: Creature touched	

The wu jen wielding this spell bestows upon the recipient absolute protection from normal hurled and projected missiles, and reduces the damage from large and magical missiles by 1 point per die of damage. The spell offers no protection from missiles conjured by spell. The material component of this spell is a piece of turtle shell.

Steam Breath (Evocation)

Level: 3	Components: V, S, M
Range: 0	Casting Time: 1 round
Duration: Instantaneous	Saving Throw: 1/2
Area of Effect: Cone 3" long & 2" wide at base	

This spell allows the caster to expel a powerful breath of superheated steam. This steam billows forth from the caster's mouth, instantly filling the area of effect with scalding clouds of mist. All those within the area of effect must make a saving throw vs. breath weapon. Those failing the save suffer full damage from the spell; those making the saving throw suffer half damage. The steam causes 1d6 points of damage for every level of the caster. Creatures from the Elemental Plane of Fire suffer one additional point of damage for every die of damage done. Creatures from the Elemental Plane of Water suffer only half damage if they fail the saving throw and no damage if the saving throw is successful. Furthermore, normal fires in the area of effect are automatically extinguished and magical fires are extinguished 50% of the time, although those which can be rekindled are not permanently affected. The steam clouds dissipate instantly once the spell is cast. The material component for this spell is a glowing piece of charcoal doused with water.

Scry (Divination)

Level: 3	Components: V, S, M
Range: 0	Casting Time: 1 turn
Duration: 3 rounds/level	Saving Throw: None
Area of Effect: 36 "/level	

This spell allows the wu jen to see and hear events within the area of effect of the spell, regardless of most obstructions. The material component for the spell is a large bonfire, pool of still water, mass of clouds, section of smooth natural stone, or quiet grove (depending on the element, if any, favored by the wu jen). Upon casting the spell, the element forms a smooth polished mirror, unaffected by any outside disturbance. By concentrating on this mirror, the wu jen can call forth any scene currently occurring within the area of effect. Standing outside a castle, a wu jen could scry into a pool of water to see what is currently transpiring within the walls of the castle. The spell provides a perfectly clear picture and normal sound just as if the wu jen were present where the scene is taking place. The communication is strictly one-way—the wu jen cannot speak or otherwise influence the scene he is observing. Spells cannot be passed through this mirror. The scrying is blocked by a thin coating of lead or gold which is at least 1/8" thick. Of course, there are numerous magical protections which likewise prevent the operation of a scry spell.

Statue (Alteration)

Level: 3	Components: V, S, M
Range: Touch	Casting Time: 7 segments
Duration: 6 turns/level	Saving Throw: Special
Area of Effect: Creature touched	

This spell turns the wu jen or another creature touched into solid stone in a single round. The affected being can still see, hear, and think, and may return to normal state in 1/6 of a segment, and may similarly switch back to stone form, for the duration of the spell. The *statue* may be wounded by chipping or breaking off part, but is as hard as granite. For the initial transformation, the recipient must roll 82% or less on percentile dice as a system shock roll, -1 to the roll for every point of Constitution. The material components are mortar, sand, and lime, mixed with water and stirred with a bar of iron.

Suggestion (Enchantment/Charm)

Level: 3	Components: V, M
Range: 3"	Casting Time: 3 segments
Duration: 6 turns + 6 turns/level	Saving Throw: Neg.
Area of Effect: One creature	

This spell allows the wu jen to affect the actions of another intelligent, living creature which understands the wu jen's language by suggesting a particular course of action. The *suggestion* must be reasonable; self-destructive actions are ignored. The material component of this spell is the tongue of an asp bathed in sweet oil.

Tongues (Alteration) Reversible

Level: 3	Components: V, M
Range: Touch	Casting Time: 3 segments
Duration: 1 round/level	Saving Throw: None
Area of Effect: 6" diameter circle	

Except as otherwise noted, this spell is similar to the 4th-level shukenja spell of the same name. The material component is a small slab of clay carved with outlander runes.

Wood Shape (Alteration)

Level: 3	Components: V, S, M
Range: Touch	Casting Time: 1 round
Duration: Permanent	Saving Throw: None
Area of Effect: 1 cubic foot/level	

This spell allows the wu jen to shape and form natural wood into any shape desired. Like the *smoke shape* spell, the details of the image are rough and crude, but sufficient to fool at a distance. Doors can be made in wooden walls or a chest from a tree trunk. Once created, the item shaped is permanent unless destroyed by fire, rot, or chopped apart. The spell does not make the material light or easily moved and the wu jen needs help moving larger objects into the desired position. The material component for this spell is a miniature carpenter's adze.

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Bargain (Enchantment/Charm)

Level: 4	Components: V, S, M
Range: 1"	Casting Time: 1 round
Duration: Instantaneous	Saving Throw: Neg.
Area of Effect: One spirit	

This spell is used by the wu jen to obtain the services of lesser and greater spirits. Before the spell is cast, the wu jen must contact the desired spirit (through a *commune* spell). Once the contact has been made, the wu jen can cast the *bargain* spell. If the spirit makes a successful saving throw vs. spell, the spell fails and the spirit is under no compulsion to heed the wu jen. However, if the saving throw is failed, the wu jen can demand one service of the spirit, if that service is within the powers of the spirit. The spirit is compelled to perform this service if the wu jen can close the deal by providing some item or service demanded by the spirit. The spell does limit the spirit's demands to a payment of no more than half the value of the service demanded by the wu jen. The player and DM, playing each

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role, must negotiate what the exact terms of the bargain are. Once the bargain has been made, the spirit is bound to performing it. The wu jen can elect to make his payment immediately or wait until the spirit has fulfilled his portion of the bargain. Should the wu jen fail to make good on his part of the bargain, the spirit appeals to the Celestial Bureaucracy for redress. These powerful beings send a punishment to the wu jen in the form of a -2 penalty on all hit rolls and +2 on all saving throws until the wu jen fulfills his part of the bargain.

Note that if the spirit makes the saving throw, it may still remain to deal with the wu jen, although the terms are never as advantageous as they would have been under the power of the *bargain* spell. The material component for this spell is a bowl of incense.

Confusion (Enchantment/Charm)

Level: 4	Components: V, S, M
Range: 12"	Casting Time: 4 segments
Duration: 2 rounds + 1 round/level	Saving Throw: Special
Area of Effect: Up to 6" x 6"	

This spell confuses 2-8 creatures in the area of effect, plus one additional creature for every level the caster has above that of the most powerful confused creature. A confused creature acts as following (all actions checked at start of each round):

Die Roll	Action
01-10	Wander away for 1 turn
11-60	Stand confused for 1 round
61-80	Attack nearest creature for 1 round
81-00	Attack caster and caster's party for 1 round

All saving throws are at -2, and are checked at the start of each round. The material components are three balls of carved ivory.

Dancing Blade (Evocation)

Level: 4	Components: V, S, M
Range: 1"	Casting Time: 1 round
Duration: 1 round/level	Saving Throw: None
Area of Effect: One creature	

This spell allows the wu jen to animate any non-magical sword, causing it to hover and fight in the air of its own volition. When cast, the sword springs into the air, fighting for the person designated by the caster. The sword must be one usable by the class of the character controlling the sword and can never be a sword in the possession of another. The sword always stays within five feet of this person and should that character be slain, the sword drops to the ground. Controlling the sword requires no concentration and the person can fight with another weapon at the same time. It has the same number of attacks and chance to hit as the designated person. It does normal damage, not gaining any Strength bonuses the designated person may have. The material component for this spell is a tiny stick puppet waved in the direction of the designated person.

Dimension Door (Alteration)

Level: 4	Components: V
Range: 0	Casting Time: 1 segment
Duration: Special	Saving Throw: None
Area of Effect: Spell caster	

Without error, this spell teleports the wu jen and worn and carried items (500 lbs. nonliving, or 250 lbs. living) up to 3" away per level of the caster. The wu jen arrives at the spot visualized (if within distance) or at the maximum distance. If materializing within solid stone, the caster is trapped and stunned in the Astral Plane until rescued. It takes seven segments to recover from moving by means of a *dimension door*.

Dispel Illusion (Abjuration)

Level: 4	Components: V, S
Range: 1"/level	Casting Time: 3 segments
Duration: Permanent	Saving Throw: None
Area of Effect: Special	

Wielding this spell, the wu jen may completely dispel any *phantasmal force* cast by a non-wu jen, and may dispel those cast by other wu jen as if the 3d-level *dispel magic* spell was used.

Dream Vision (Invocation) Reversible

Level: 4	Components: V, S, M
Range: Touch	Casting Time: 1 turn
Duration: Special	Saving Throw: None
Area of Effect: One creature	

This spell is identical to the 3d-level shukienja spell of the same name.

Elemental Turning (Abjuration)

Level: 4	Components: V, S, M
Range: Touch	Casting Time: 5 segments
Duration: 4 + 1d4 rounds	Saving Throw: Neg.
Area of Effect: 6" radius	

This spell allows the wu jen to drive off elementals by uttering a fearsome spell which is their bane. Before casting the spell, the wu jen must determine the type of elemental that is affected. When the spell is cast, all elementals of that type within the area of effect must make a saving throw vs. spell. If the save is successful, the creature can ignore the spell effect. If the saving throw is failed, the creature flees the area of effect and does not enter it again for the duration of the spell. The spell centers about the wu jen and moves with him as he moves about. If the elemental creature is forced into a position where it cannot escape the area of the spell, it disappears to its own plane instead of remaining. The spell does not break the concentration of any other creature controlling the elemental. The material component for this spell is a pinch of the element opposed to the type being turned—fire for water elementals, earth for air elementals, a puff of breath for earth elementals, and a drop of water for fire elementals.

Emotion (Enchantment/Charm)

Level: 4	Components: V, S
Range: 1"/level	Casting Time: 4 segments
Duration: Special	Saving Throw: Neg.
Area of Effect: 4" x 4" area	

Wielding this spell the wu jen may project one of the following four emotions, which last as long as the wu jen concentrates:

Fear: Those failing to save vs. spell flee the wu jen in panic, moving at maximum rate, and may drop items in their hands. Saving throws are at -2, and may be countered by *Rage*.

Hate: Raises morale, saving throws, hit rolls, and damage by +2. It is countered by *Hopelessness*.

Hopelessness: Affected creatures turn in dejection and submit to the demands of the wu jen. It lasts for 3-12 rounds and is countered by *Hate*.

Rage: The recipient becomes berserk, is +1 to hit, +3 on damage, and gains 5 additional hit points temporarily. It is countered by *Fear*.

Fire Enchantment (Enchantment/Charm)

Level: 4	Components: V, S, M
Range: 24"	Casting Time: 1 round
Duration: Instantaneous	Saving Throw: Neg.
Area of Effect: 1" radius	

By means of this spell, the wu jen is able to enchant a fire within range of the spell. Through this enchantment, the wu jen can deliver a *suggestion* spell coming from the dancing flames of the fire. All within the area of effect must make a successful saving throw vs. spell to avoid the effect of the suggestion. Those who fail to make the saving throw have looked at the fire and fallen under the spell's effect. All the normal rules concerning the duration and type of suggestion apply to *fire enchantment*. The material components for this spell are a mirror and a lighted candle.

Improved Invisibility (Illusion/Phantasm)

Level: 4	Components: V, S
Range: Touch	Casting Time: 4 segments
Duration: 4 rounds + 1 round/level	Saving Throw: None
Area of Effect: Creature touched	

This spell functions as the *invisibility* spell, but in addition the recipient may attack, use spells, and fire missiles and remain unseen. A flickering form can be detected, and attacks on the *invisible* opponent are at -4, and saving throws are at +4.

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Melt Metal (Evocation)

Level: 4
Range: Touch
Duration: 1 round/level
Area of Effect: 1 cubic inch/level

Components: V, S, M
Casting Time: 1 round
Saving Throw: None

Using this spell, the wu jen can gently touch a normal metal item causing a charge of fiery magical energy to pass from his fingertip to the metal. This creates such heat that the metal begins to melt and flow at the rate of one cubic inch per round. Bars and locks can be easily cut free with this spell. During the spell, the wu jen must concentrate on focusing the energy and can take no other action. The spell affects only normal metallic items. The material component for this spell is a gem worth at least 20 ch'ien.

Minor Creation (Alteration)

Level: 4
Range: 0
Duration: 6 turns/level
Area of Effect: Special

Components: V, S, M
Casting Time: 1 turn
Saving Throw: None

The wu jen using this spell may create temporary non-living items of vegetable nature such as clothes, wood, or rope. Only 1 cubic foot per level of the spell caster may be so created, and the material component of the spell is a small bit of real material that is created.

Plant Growth (Alteration)

Level: 4
Range: 1 "/level
Duration: Permanent
Area of Effect: 1 " x 1 " square area/level

Components: V, S
Casting Time: 4 segments
Saving Throw: None

Using this spell the wu jen may cause available normal vegetation to grow, entwine, and entangle, forming a thick jungle that reduces movement to 1 " per round (2 " per round if larger than man-sized), and lasts until it is cleared, burned, or dispelled.

Polymorph Other (Alteration)

Level: 4
Range: 1/2 "/level
Duration: Permanent
Area of Effect: One creature

Components: V, S, M
Casting Time: 4 segments
Saving Throw: Neg.

This spell completely alters the form, ability, and possibly personality and mentality of the target creature. Creatures of low Intelligence may not be polymorphed into creatures of high Intelligence, and any creature polymorphed must make a "system shock" roll to survive the transfer. A successful polymorph gains all the abilities of the creature (though not talents such as profession or character class), and may become one of those creatures as well. The base chance is 100% of taking on the mentality of the creature as well, -5% for every point of Intelligence of the original creature and + 1-5% for every level the final form is higher or lower than the original level. This check is made daily until it takes place. A polymorphed creature may be returned to original by a *dispel magic*, and the return also requires a system shock roll. The material components of this spell are the wings of a moth wrapped in silk.

Polymorph Self (Alteration)

Level: 4
Range: 0
Duration: 2 turns/level
Area of Effect: The caster

Components: V
Casting Time: 3 segments
Saving Throw: None

Except as otherwise noted, this spell is similar to the 4th-level shukenja spell of the same name.

Quell (Enchantment/Charm)

Level: 4
Range: 3 "
Duration: Permanent
Area of Effect: Hit dice or levels equal to caster's

Components: V, S
Casting Time: 3 segments
Saving Throw: Neg.

When the *quell* spell is cast, the wu jen points his finger at the target and utters a few mystic words, attempting to instantly subdue the victim. The

victim must be intelligent but does not need to understand the language of the caster. The victim must make a successful saving throw vs. spell to avoid the effect. If the saving throw is failed, the victim instantly surrenders, just as if he had been subdued in combat or any other means.

In addition, the wu jen can demand some service of the subdued creature, if it understands the speech of the wu jen. If attempted, the creature is allowed a second saving throw vs. spell. If this is successful, the effects of the *quell* spell are broken. If the save is unsuccessful, the victim agrees to the service and attempts to complete it. The service can be anything that does not cause the death or injury of the creature and must have hope of success in a short time. The affected creature will not leap into a fire (unless immune to fire) but it will risk dashing into a burning building to recover some object or rescue someone, since there is a reasonable chance it will succeed. Furthermore, it attempts to complete its service by the safest, easiest, and most efficient method. It also makes whatever preparations its intelligence allows. In the above example, the creature would probably soak itself with water and cover itself with wet blankets before making the attempt (if it were smart enough to think of this).

Once the service is completed, the creature is freed from the *quell* spell. If the creature feels it is powerful enough, it may attempt to wreak its vengeance on the caster as soon as the spell is lifted. If the service has no set completion ("guard and protect me"), the creature is allowed a new saving throw every day to break the spell. This saving throw can be increased by + 2 if the spellcaster and his friends seem especially weakened in the eyes of the creature.

Remove Curse (Abjuration) Reversible

Level: 4
Range: Touch
Duration: Permanent
Area of Effect: Special

Components: V, S
Casting Time: 4 segments
Saving Throw: Special

Except as otherwise noted, this spell is similar to the 3d-level shukenja spell of the same name.

Reverse Flow (Alteration) Reversible

Level: 4
Range: 6 "
Duration: 6 turns/level
Area of Effect: 1/4 sq. mile/level

Components: V, S
Casting Time: 1 turn
Saving Throw: None

This spell allows the wu jen to reverse the flow of any body of water within the area of effect. A stream or river would run upstream, an ocean current would flow in the opposite direction, even a waterfall would fall up. The change of direction has no ill effects on the body of water. The primary use of this spell is to aid the travel of vessels against the prevailing current or upstream. However, the spell also reverses the flow of pumps, drains water traps and the like. The reverse of this spell returns the water to its normal flow.

Shout (Evocation)

Level: 4
Range: 0
Duration: Instantaneous
Area of Effect: 1 " x 3 " cone

Components: V, M
Casting Time: 1 segment
Saving Throw: Neg.

This spell grants the wu jen great vocal powers, such that those caught within the area of effect of the *shout* are deafened for 2d6 rounds and suffer 2d6 points of damage unless a saving throw is made. In addition, exposed brittle substances may be shattered by the shout. This spell may be employed only once per day by any given wu jen, as more frequent use results in permanent deafness. The material component of this spell is a sliver of ki-rin's horn.

Spectral Force (Illusion/Phantasm)

Level: 4
Range: 6 + 1 "/level
Duration: Special
Area of Effect: 4 " square + 1 " square/level

Components: V, S, M
Casting Time: 3 segments
Saving Throw: Special

This spell is similar to the *improved phantasmal force* spell, with the addition of sound, smell, and thermal components to the illusion. It lasts for three rounds after concentration is removed from the illusion. The

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material component is a hammer of glass, which is broken in casting the spell.

Transfix (Enchantment/Charm)

Level: 4 Components: V, S, M
Range: 12" Casting Time: 1 round
Duration: Special Saving Throw: Neg.
Area of Effect: 2" sq. area

This spell is a more powerful version of the *hold person* spell. When cast, the wu jen identifies the center point of the effect. All creatures within the area of effect at that time must make a saving throw vs. spell. If the save is successful, the spell has no effect on that creature. If the saving throw is failed, that creature is transfixed. Transfixed creatures cannot move, speak, cast spells, or take any action. Once creatures are transfixed, the wu jen must state some condition that must be met to release the victims—"Wait here until I return," or "Stay there for all eternity!" The condition can be anything, however implausible. If this condition is met, the creatures are automatically released. For every six turns the creatures remain transfixed, they are allowed another saving throw vs. spell to escape the spell. Furthermore, creatures entering the area of the spell after it is cast must also make a saving throw vs. spell (at + 4 on the die roll) or also be transfixed. A saving throw must be made each time a creature enters the area of effect. Creatures removed from the area of effect are instantly freed from the spell. The spell is considered to be active as long as at least one creature is transfixed by it. The material component for this spell is a barnacle crushed underfoot when the spell is cast or a drop of pine resin.

Vengeance (Invocation)

Level: 4 Components: V
Range: 0 Casting Time: 1 round
Duration: 1 round/level Saving Throw: None
Area of Effect: Caster only

This powerful spell is only used by the wu jen in the face of impending death. When cast, it allows the wu jen to take one final act of revenge even though he has been killed. When the character is slain, his spirit remains for one round to carry out whatever final thought the wu jen had fixed in his mind at the moment of death. If a spell is to be used, the specific spell must be clearly stated. This final action must be a deed that could be accomplished by the character in one round at the moment he died. Thus, the wu jen could not cast a spell he did not have memorized, had memorized and already cast, or which required more than one round to cast. If there is confusion concerning what the final thought of the character was, a saving throw vs. death should be made. If successful, the player is allowed to choose the deed; otherwise it must be adjudicated by the DM. The *vengeance* is directed at the thing or person which caused his death. His vengeful spirit has no regard for the lives of others and carries out its final deed even if it imperils or harms the lives of friends or innocents. If it is possible, the deed of vengeance must be carried out; it cannot be retracted once announced.

In the next round the deed is performed. The spirit, through the energies sustaining it, automatically gains the initiative over all other parties. If the body is present, the spirit reanimates it to accomplish the vengeance. If the body is not available, the spirit appears in ghostly form to perform its deed. This action is subject to all the normal rules of hitting and saving throws, and thus may not be successful in its stated goal. However, success or failure is not the key issue. Only the opportunity to perform the deed is granted by the spell. Once the deed is done the spirit vanishes and is at rest.

Wall of Bones (Conjuration/Necromantic)

Level: 4 Components: V, S, M
Range: 6" Casting Time: 1 round
Duration: 1 turn Saving Throw: None
Area of Effect: Wall 10' sq. & 1/2' thick/level

When cast, this spell causes a wall of bones to erupt from the earth in whatever shape the caster desires within the limits of the area of effect. The wall must be solidly based or it will collapse in a random pile. The wall is not solid, having many small openings and gaps. Missiles can be fired through these and those sheltering behind the wall are considered to have 50% cover. Creatures of small size can slip and wriggle through the openings in the wall at the rate of 10 feet per round. However, the wall is quite

spiky and those moving through it suffer 1d8 hit points of damage for every 10 feet traveled.

The wall can be cast under the feet of creatures. When this is done, the wall appears everywhere except where the creature is standing, possibly entrapping them within it. Creatures in the area of effect suffer 2d8 points of damage when the wall appears. The wall can be smashed down by creatures with an 18 or greater Strength if they use a blunt weapon. Every 10 points of damage the creature inflicts on the wall causes the collapse of a 5 foot x 5 foot x 1/2 foot section of the wall. The wall is composed of bones of many different types of creatures, fused in bizarre angles. It cannot be animated by an *animate dead* spell. The material component for this spell is the branch of withered peach tree taken from a cemetery.

Wall of Fire (Evocation)

Level: 4 Components: V, S, M
Range: 6" Casting Time: 4 segments
Duration: Special Saving Throw: None
Area of Effect: Special

This spell conjures a blazing curtain of amber flames inflicting 2d6 points of damage to those within, + 1 point of damage for every level of the caster. The side nearest the wu jen radiates no heat, but the far side inflicts 1d6 points of damage to those within 1", 1-3 points to those within 2". Undead and creatures susceptible to fire take double damage. The wall is immobile, and lasts as long as the wu jen concentrates upon it, or the wu jen's level in rounds if no concentration is given. The spell may be cast as a sheet-like wall of up to 2" square per level of the caster, or a ring of 1" + 1/4" per level of the wu jen casting the spell. The material component of the spell is a piece of volcanic glass.

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Aiming at the Target (Invocation)

Level: 5 Components: S
Range: 0 Casting Time: 3 segments
Duration: Special Saving Throw: None
Area of Effect: Caster only

This spell is an outgrowth of the wu jen's training in meditation and his ki powers. It is cast by calming and clearing the mind through carefully controlled and strict breathing exercises. This action releases the energy of the spell. When cast, this allows the wu jen to concentrate on a single action regardless of other actions. It is one of only two spells a wu jen can cast without breaking the concentration required to maintain another spell (*finding the center* also has this property). A wu jen could cast *phantasmal force* on one round and *aiming at the target* the next without breaking the concentration he needs to maintain the phantasmal force. Once cast, it allows the wu jen to move normally, receive his normal defensive adjustment for Dexterity, suffer damage, and make successful saving throws without breaking his concentration. The mind of the wu jen is focused on the spell he is concentrating on, yet he is aware of events occurring around him. The duration of the spell is two turns or until he stops concentrating on the first spell.

Animal Growth (Alteration) Reversible

Level: 5 Components: V, S
Range: 6" Casting Time: 5 segments
Duration: 1 round/level Saving Throw: None
Area of Effect: up to 8 animals in a 2" square area

This spell causes the affected animals to grow to twice their normal size, doubling hit dice and damage in combat. Its reverse, *animal diminution*, reduces the animal by half, halving its hit dice and damage.

Animate Dead (Necromantic)

Level: 5 Components: V, S, M
Range: 1" Casting Time: 5 rounds
Duration: Permanent Saving Throw: None
Area of Effect: Special

The wu jen wielding this spell may create skeletons and zombies from dead bodies, which are then subject to the commands of their creator. The wu jen may create one skeleton or zombie for each level of experience,

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and these undead creatures last until destroyed or dispelled. The material component of the spell is a piece of a burial shroud.

Cone of Cold (Evocation)

Level: 5 Components: V, S, M
Range: 0 Casting Time: 5 segments
Duration: Instantaneous Saving Throw: 1/2
Area of Effect: Special

This spell causes a cone-shaped field of cold to spring from the wu jen's hand, 1/2" long per level of the caster. Those within the cone of cold take 1d4 points of damage, plus 1 point for every level of the wu jen. The material component is a glass cone.

Conjure Elemental (Conjuration/Summoning)

Level: 5 Components: V, S, M
Range: 6" Casting Time: 1 turn
Duration: 1 turn/level Saving Throw: None
Area of Effect: Special

The wu jen using this spell may conjure an elemental of air, water, earth, or fire if the wu jen has a large amount of that given element. The elemental has 16 hit dice, and answers to the wu jen's commands as long as it is controlled. The wu jen must concentrate fully to control an elemental, and in any event there is a 5% chance that control is lost on the second and following rounds. An uncontrolled elemental seeks to attack the wu jen that summoned it. Control can be maintained as far away as 3" per level of the wu jen. The material component of this spell depends on the type of elemental. An air elemental requires burning incense, one of earth requires soft clay, one of fire requires lit sulfur and phosphorus, and a water elemental requires water and sand or salt. Although nature/wood is considered an element, it possesses no elemental creatures.

Creeping Darkness (Evocation)

Level: 5 Components: V, S, M
Range: 24" Casting Time: 5 segments
Duration: 3 rounds/level Saving Throw: None
Area of Effect: 30 cubic feet

This spell creates an amorphous cloud of inky blackness. The cloud can be shaped and moved as desired by the caster throughout the duration of the spell if he maintains concentration upon it and it does not move beyond spell range. It has a movement rate of 6". It can seep through the smallest cracks and float in the air, as desired. The cloud is impenetrable to all types of vision except a *true sight* or similar spell. It also blots out all sound within the cloud, thus preventing the casting of spells by spell casters encased by it. It is susceptible to wind. The area of effect is reduced by 1 cubic foot and the duration by one round for every five miles per hour of wind. While concentrating on the spell, the wu jen can normally move no more than 3" per round. The material components for this spell are a whisker from an old black cat and a tiny bottle of smoke captured on a moonless night.

Dismissal (Abjuration) Reversible (Conjuration/Summoning)

Level: 5 Components: V, S, M
Range: 1" Casting Time: One round
Duration: Permanent Saving Throw: Neg.
Area of Effect: One creature

This spell allows the wu jen to return an extra-planar creature to its native plane. The creature's name and type must be known, and the spell must conquer magic resistance as well. The creature being *dismissed* receives a saving throw, with the difference in levels between the caster and creature used as a bonus or penalty to that saving throw. Should the saving throw fail (a willing creature needs no saving throw), the creature is returned to its home plane.

The spell's reverse, *beckon*, calls a creature from another plane into the presence of the caster, but does not guarantee the creature is friendly to the wu jen. Neither of these spells function on creatures who are natives of the Prime Material Plane, nor those with part of their ancestry in this plane. The material component for the dismissal is an object inimicable and distasteful to the creature, while for the beckon it is an item pleasing and desirable to the creature.

Fire Breath (Evocation)

Level: 5 Components: V, S, M
Range: 0 Casting Time: 1 round
Duration: Instantaneous Saving Throw: 1/2
Area of Effect: Cone 3" long x 1 1/2" wide at base

This spell allows the wu jen to breathe a cone of magical flame into the area of effect. All within the cone suffer 1d6 points of damage for every level of the wu jen unless they make a successful saving throw vs. breath weapon (which reduces the damage to half). Combustible objects (other than the clothing and gear of creatures in the cone) are ignited automatically. This may cause additional damage to those within the area. The DM must rule on these situations. The material component for this spell is a piece of red hot charcoal clenched in the teeth of the caster. This charcoal does no damage to the caster.

Ironwood (Alteration)

Level: 5 Components: V, S, M
Range: Touch Casting Time: 1 round
Duration: Permanent Saving Throw: None
Area of Effect: 1 cubic foot/level

This spell changes the tensile strength of wood to that of the finest steel. It only affects the hardness of the wood. Coloration, texture, and weight are unaffected. If cast on normal living plants, the spell has a 50% chance of working. If successful, it does not interfere with the normal growth of the plant but gives all parts of the plant, including leaves, flowers, and fruit the hardness of steel. If cast on a plant-like monster, a saving throw vs. spell must be made by the creature. If the saving throw is successful, the spell has no effect. If the spell does take effect, the creature becomes rigid and paralyzed. The Armor Class of the creature becomes 0 and a hit roll must always be made when striking it, since the hardness is imbued throughout the body of the creature. The material component for this spell is a pinch of metal filings mixed with the sap of a willow tree.

Major Creation (Alteration)

Level: 5 Components: V, S, M
Range: 1" Casting Time: 1 turn
Duration: 6 turns/level Saving Throw: None
Area of Effect: Special

This spell is comparable to the 4th-level *minor creation* spell, save that it extends to mineral as well as vegetable creations. If vegetable objects are created, the duration of the spell is doubled.

Mass (Alteration)

Level: 5 Components: V, S, M
Range: 6" Casting Time: 1 round
Duration: 5 rounds + 1 round/level Saving Throw: Neg.
Area of Effect: 1 cubic foot/level within a 10' sq. area

By means of this spell, the wu jen is able to control the weight of an item if it is within the size range of the area of effect. He can render the object so heavy as to be immovable or as light as a feather. Throughout the duration of the spell he can alter the weight of the item at will, increasing it one round and decreasing it the next. The mass of the item can be increased or decreased up to 5% per level. At 10th level, the wu jen could change the mass of an item by 50%. The change in mass has no adverse effect on the properties of the item affected beyond the change in weight. Furthermore, multiple items can be affected if all are within the same 10-foot square area. Missiles may be increased up to double their mass (causing double the normal damage) and still fired although their ranges are halved. Heavy items can be carried with ease, although the bulk of the item may prevent it from being carried readily. Thus, a huge boulder rendered extremely light would still be difficult to carry because of its size. The material components for this spell are the feather of a hummingbird and a bit of the toenail of an elephant.

Metal Skin (Alteration)

Level: 5 Components: V, S, M
Range: Touch Casting Time: 5 segments
Duration: 2-8 rounds Saving Throw: None
Area of Effect: Creature touched

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This spell transforms the skin of any creature touched into a gleaming steel-hard surface. The spell recipient's Armor Class becomes 2 for the duration of the spell, but the character becomes slow and stiff. The character moves at half his normal movement rate and always acts last in combat. The character's skin is considered metal for the purposes of the *magnetism* spell. The material component for this spell is a small piece of rhinoceros hide swallowed by the caster.

Passwall (Alteration)

Level: 5 Components: V, S, M
Range: 3" Casting Time: 5 segments
Duration: 6 turns + 1 turn/level Saving Throw: None
Area of Effect: Special

A *passwall* enables the wu jen to open a passage through wood, plaster, or stone walls, 5 feet wide by 8 feet high by 10 feet deep. The material component of this spell is a pinch of sesame seeds.

Servant Horde (Conjuration/Summoning)

Level: 5 Components: V, S, M
Range: 0 Casting Time: 1 segment
Duration: 6 turns + 2 turns/level Saving Throw: None
Area of Effect: 6" radius of spellcaster

This spell creates a number of invisible servants similar to the *unseen servant* spell. The number of servants that can be created is equal to $2d6 + 1$ per level. These servants have all the limitations of the *unseen servant* except that they can also be used for common laboring tasks, provided they are carefully directed by the spell caster. They could serve at a banquet, help dig earthworks, row a ship, act as porters, or assist in a farmer's fields. The material component for this spell is a small stick crossbar to which many lengths of knotted thread are attached.

Shadow Door (Illusion/Phantasm)

Level: 5 Components: S
Range: 1" Casting Time: 2 segments
Duration: 1 round/level Saving Throw: None
Area of Effect: Special

This spell creates the illusion of a door or sliding panel which the wu jen appears to step through. The wu jen is in fact, rendered *invisible* by this spell for as long as the illusion is there, and may flee undisturbed. Those opening the "door" see an empty 10-foot by 10-foot room. Only *true sight*, a *gem of seeing*, or similar means reveals the illusion.

Spirit Self (Alteration)

Level: 5 Components: V, S, M
Range: 0 Casting Time: 3 segments
Duration: 3-12 rounds Saving Throw: None
Area of Effect: 24" radius of spellcaster

This spell allows the wu jen to send his spirit outside his body while maintaining some semblance of life in the physical body. When the spell is cast, the wu jen's spirit invisibly separates itself from the body and is free to move around. The body does not fall into a trance, but assumes a type of half-awake state. The wu jen (in spirit form) can instruct the body to take simple actions such as walk, converse, or eat while he does other things in spirit form. The body behaves as if in a daze. The spirit form of the wu jen retains the ability to cast spells, although doing so instantly forces the return of the spirit form to the body. The spirit form is considered to be a spirit for the purposes of *protection from spirits* and other spells.

Damage taken by the body or the spirit is subtracted from the hit points of the wu jen. If the body is destroyed, the wu jen is slain. If the body is moved beyond the range of the spell, the wu jen is unable to return to it. If the spirit form does not return to the body before the end of the spell's duration, it is trapped outside the body. The wu jen's body falls into a cataleptic state while the spirit must wander aimlessly. With the expiration of the spell, the character loses the ability to cast his spells in spirit form. The spirit can be returned to the body through the means of a *restore spirit* spell. The material component for this spell is a small mandala.

Stone Shape (Alteration)

Level: 5 Components: V, S, M
Range: Touch Casting Time: 1 round
Duration: Permanent Saving Throw: None
Area of Effect: One cubic foot per level

By means of this spell the wu jen can form existing stone into various shapes, such as a stone weapon, a door or trap door, or a coffer. The degree of carving is not great, but rough shapes may be created. The material component of this spell is soft clay, which is worked into the shape of the stone desired.

Sword of Deception (Evocation)

Level: 5 Components: V, S, M
Range: 6" + 1"/level Casting Time: 4 segments
Duration: 1 round/level Saving Throw: None
Area of Effect: One creature

This spell creates a shimmering pale green blade anywhere the caster desires within the range of the spell. This sword hovers and dances in the air, striking of its own accord if the caster concentrates on it. The sword strikes as if it were wielded by a samurai of the same level as the caster and causes $1d4$ points of damage. Since it is magical it can strike any creature hit only by magical weapons. In addition to the damage done, each hit of the sword lowers the chances of the victim making his next saving throw by -1. This effect is cumulative up to -5. After this is reached, additional hits only cause damage. The sword can be moved from creature to creature within the duration of the spell, but only one creature can be attacked at a time. The saving throw penalty remains in effect until the creature is forced to make a saving throw in a dangerous situation. Thus, a companion of the victim could not cast a relatively harmless spell on him to cancel the effect. *Remove curse*, *limited wish*, and *wish* can be used to negate the effect. The material components for this spell are a miniature replica of a sword and a set of loaded dice.

Telekinesis (Alteration)

Level: 5 Components: V, S
Range: 1"/level Casting Time: 5 segments
Duration: 2 rounds/ + 1 round/level Saving Throw: None
Area of Effect: 250 gp weight/level

This spell allows the wu jen to move objects by mental concentration. Such movement is 2" the first round and doubles each round (to a maximum of 1024" per round). *Telekinesis* may be used to move opponents within the weight limit, but those that move otherwise (such as flight), may escape the effects of the spell, provided a speed of 16" per round has not been reached.

Wall of Force (Evocation)

Level: 5 Components: V, S, M
Range: 3" Casting Time: 5 segments
Duration: 1 turn ~ 1 round/level Saving Throw: None
Area of Effect: 20' square area/level

This spell creates an impregnable, invisible, non-mobile barrier in the area desired by the caster. The barrier stops all blows, attacks, and breath weapons in either direction. It may only be brought down by a *disintegrate* spell, or by such items as a *rod of cancellation* or *sphere of annihilation*. The material component of this spell is a pinch of diamond powder crushed from stones of not less than 2,000 ch'en.

Wall of Iron (Evocation)

Level: 5 Components: V, S, M
Range: 1/2"/level Casting Time: 5 segments
Duration: Permanent Saving Throw: None
Area of Effect: Special

The wu jen casting this spell creates a vertical wall of iron, 1/4 inch thick per level and covering 15 square feet per level of the caster. It fills a passage tightly if it is cast in an area where it can do so, otherwise it topples over, crushing creatures beneath it. There is a 50% chance it topples either way, modified by 1% for each 300 lbs. over 400 or Strength point over 30 pushing on it. The material component of the spell is an iron bar.

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Wall of Stone (Evocation)

Level: 5
Range: 1½ "/level
Duration: Permanent
Area of Effect: Special

Components: V, S, M
Casting Time: 5 segments
Saving Throw: None

This spell creates a wall of granite that merges into adjoining rock surfaces. The wall is 3" thick per level of wu jen and 20 feet square in area per level of the caster. It may be used to bridge a chasm, with 50% of the area used for support and buttressing.

Water to Poison (Alteration) Reversible

Level: 5
Range: Touch
Duration: 3 turns
Area of Effect: 1 cubic inch/level

Components: V, S, M
Casting Time: 1 round
Saving Throw: None

This spell allows the caster to change any water (or drinkable liquid) to an ingestive poison. This poison does 1d4 points of damage per level of the caster. If a saving throw vs. poison is made, the amount of damage taken is reduced by half. A single swallow is sufficient to cause this damage. In addition, those smelling the liquid have a 1% chance per level of experience of noticing the poison. The poison can be diluted up to 50% its normal strength, the amount of damage being caused reduced accordingly. If diluted greater than this, the poison has no effect other than to make those who drink it slightly ill. The reverse of this spell, *poison to water*, has the opposite effect from that given above. The spells require the fang of a poisonous snake which dissolves in the liquid to be poisoned or purified.

Wood Rot (Evocation) Reversible

Level: 5
Range: 3"
Duration: Permanent
Area of Effect: Special

Components: V, S, M
Casting Time: 3 segments
Saving Throw: Neg.

When cast, a sickly pale fire leaps from the caster's finger tips, dancing over the wooden object targeted by the spell. If the target is a live plant, the spell succeeds 75% of the time. If the target is a plant-like creature, a successful saving throw vs. spell prevents the spell from having any effect. Non-living wooden objects receive no saving throw. Once the spell takes effect, the wooden object begins to decay at the rate of 1 cubic foot per turn. Plant-like creatures lose 1 hit die for every cubic foot so rotted. The decayed wood rots and falls away, easily crumbling to the touch. The decay continues until the object is entirely rotted away. A wooden door can be destroyed in several turns, while a large wooden building requires several days. The reverse of this spell, *prevent rot*, stops the decaying process of the *wood rot* spell. It does not restore wood already decayed by a wood rot, however. The material component for the spell is a live termite (or dead, for the reverse).

detection by the aura spell.

Control Weather (Alteration)

Level: 6
Range: 0
Duration: 4-24 hours
Area of Effect: 4-16 square miles

Components: V, S, M
Casting Time: 1 turn
Saving Throw: None

Using this spell, the wu jen can manipulate the weather within a given area within 1d4 turns of the completion of the spell. Each of the three "aspects" of weather may be moved one degree by spell. The aspects and degrees are explained on page 52 of the *Players Handbook*. Contrary aspects are not possible. The material component is a small skyrocket.

Disintegrate (Alteration)

Level: 6
Range: 1½ "/level
Duration: Permanent
Area of Effect: Special

Components: V, S, M
Casting Time: 6 segments
Saving Throw: Neg.

This spell causes living, non-living, and magical matter to vanish permanently. It may affect one creature or a non-living object of up to 1" cubic volume. The material component of this spell is a lodestone.

Enchant an Item (Conjuration/Summoning)

Level: 6
Range: Touch
Duration: Special
Area of Effect: One item

Components: V, S, M
Casting Time: Special
Saving Throw: Neg.

This spell is used by the wu jen to prepare an item for enchantment and to effect that enchantment. An item that is to be made magical must be sound and undamaged, and must be of the highest quality materials, costing not less than 20 ch'ien. The enchanting wu jen must work on this item alone for 2 + 1d8 days, working eight hour days, to become familiar with the object. No other spell casting may be done during this period, and the item may not be more than one foot from the wu jen during the period. At the end of this time, a saving throw is made for the wu jen, with success indicating that the item is ready to receive the magics cast upon it, which must be cast within the next 24 hours. The subsequent spells require 4 - 8 hours per spell level, and each additional enchantment must follow within 24 hours of the last. These additional magics are not permanent unless a *permanency* spell is also cast, though items with charges may never be made permanent. The material component varies according to the item being affected.

Gambler's Luck (Invocation; Enchantment/Charm)

Level: 6
Range: Touch
Duration: 1 turn/level
Area of Effect: Creature touched

Components: V, S, M
Casting Time: 1 segment
Saving Throw: None

When cast, the wu jen has no control over what form this spell takes. He must abide by the winds of fate. There is a 60% chance the outcome is good and a 40% chance the outcome is bad. A good outcome improves all die rolls made for the character by 1 (or 10% for percentile rolls) for the duration of the spell. A bad outcome does not affect the die rolls of the character, but inflicts him with a gambling mania for the duration of the spell. The character automatically accepts any game of chance or wager offered him. The game or wager must include some element of chance, thus, dares are not considered to fall in this category. Likewise, the spell does not force the character to accept suicidal wagers (the character does not agree to kill himself or let another kill him) on the basis of a coin toss. He would, however, accept a bet which offered freedom or surrender on the basis of a roll of the die. The character continues to play at any game until he is unable to pay, although he attempts to borrow from others to remain in a game. The material component for this spell is a small statuette of the god of luck.

Geas (Enchantment/Charm)

Level: 6
Range: Touch
Duration: Special
Area of Effect: Creature touched

Components: V
Casting Time: 4 segments
Saving Throw: None

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Aura (Divination) Reversible

Level: 6
Range: 0
Duration: 1 turn
Area of Effect: 1 mile diameter/level

Components: V, S
Casting Time: 1 round
Saving Throw: None

This spell allows the wu jen to read the aura of an area, determining the basic alignment and magical tendencies of most of the inhabitants and items in the area. When cast, an aura appears over every dwelling or structure within the area of effect indicating whether most or the principal occupant is good, evil, lawful, neutral, or chaotic. In addition, areas with a high concentration of magic are also revealed. Standing on a hill overlooking a village, the wu jen casts this spell. Each of the houses in the village begins to glow, indicating the primary nature of the inhabitants. Thus, the wu jen is able to note the homes of good people, evildoers, and lawful types. Temples and shrines have a magical glow because they are more predisposed to magic than other areas. Likewise, haunted and cursed areas have an appropriate aura. The aura even appears over dwellings the caster cannot directly see—a faint glow over the treetops might indicate a hut or cave deep in the woods.

The reverse of this spell, *mask*, hides the aura of any one dwelling from

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A geas places a magical command upon an intelligent, conscious creature to perform (or not perform) certain actions. Self-destructive orders are always ignored, but all others are followed until they are completed. Ignoring the geas causes the target creature to sicken and die within 1d4 weeks, with deviation resulting in loss of Strength points. A geas may only be lifted by a *wish* spell or other similar magic. The wu jen has the casting time alone to phrase the nature of the geas.

Glassee (Alteration)

Level: 6	Components: V, S, M
Range: Touch	Casting Time: 1 round
Duration: 1 round/level	Saving Throw: None
Area of Effect: Special	

By means of this spell, four inches of metal, 6 feet of stone, or 20 feet of wood may become transparent to the wu jen's gaze, or create a one-way window. In either case, the viewing area is 3 feet wide by 2 feet high, and is the same Strength as the original material. The spell does not function on lead, gold, or platinum. The material component is a small piece of crystal.

Lower Water (Alteration) Reversible

Level: 6	Components: V, S, M
Range: 8"	Casting Time: 1 turn
Duration: 5 rounds/level	Saving Throw: None
Area of Effect: 1/2" by 1/2" square area/level	

The wu jen casting this spell may *lower water* or other fluid by 5% of its current height per level. The material component is a glass vial or dust. The spell's reverse, *raise water*, raises the water to its highest normal level, plus 1/2 foot for every level of the caster. The material component of this spell is a vial of water.

Mass Suggestion (Enchantment/Charm)

Level: 6	Components: V, M
Range: 3"	Casting Time: 6 segments
Duration: 4 turns + 4 turns/level	Saving Throw: neg.
Area of Effect: One creature/level	

This spell functions the same as the 3d-level *suggestion* spell, except that it allows the wu jen to implant the same suggestion into the minds of a number of creatures. If used on a single creature, the saving throw is at -2.

Metal to Rust (Alteration) Reversible

Level: 6	Components: V, S, M
Range: 0	Casting Time: 1 round
Duration: Permanent	Saving Throw: Special
Area of Effect: 1/2 cubic foot/level	

This spell allows the wu jen to reduce ferrous metal to a crumbled pile of rust with a single touch. Upon casting the spell, the wu jen touches the item (rolling a hit if necessary), causing it to fall away in large flakes of rust. Normal metallic items do not receive a saving throw—the effect is automatic. Magical metals make a saving throw vs. disintegration (17 for hard metal, 19 for soft metal and jewelry), receiving the appropriate bonus to the saving throw for the strength of the magic. Magical items of ferrous content which do not have a specific plus value (an iron amulet of ESP for example) must be assigned a bonus to the saving throw by the DM. The reverse of this spell, *rust to metal*, restores a rusted item to its original condition if at least 90% of the original material is present. The material component for this spell is a flask of seawater.

Move Earth (Alteration)

Level: 6	Components: V, S, M
Range: 1 "/level	Casting Time: Special
Duration: Permanent	Saving Throw: None
Area of Effect: Special	

This spell allows the wu jen to move dirt, sand, and earth (but not rock), taking one turn of casting time for every 4"-square area. Major excavations and movements require the summoning of an earth elemental to aid. The material components for this spell are a bundle of soil wrapped in a ball and a blade of iron.

Pain (Invocation)

Level: 6	Components: V, S, M
Range: 6"	Casting Time: 1 segment
Duration: Instantaneous	Saving Throw: None
Area of Effect: Hit dice or levels equal to caster's	

When cast, the wu jen targets this spell at a single creature or creatures. If multiple creatures are affected, all must be within 20 feet of each other. All affected are struck by pains and agony. These pains pass in an instant. Once past, however, the creatures find their muscles contorted and their strength reduced. Both Dexterity and Strength are reduced to 3 for 2d4 rounds after the spell is cast. This causes the creature to be -3 on hit rolls, -1 on damage, -3 on reaction attacking adjustment, and +4 on defensive adjustment. At the end of 2d4 rounds, the Strength and Dexterity of the creature return to normal. A *strength* or *prestidigitation* spell cancels the effects of pain, providing the needed vitality to restore Strength and Dexterity to normal ranges. The material components for this spell are a leech and stone scraped against a slate.

Part Water (Alteration)

Level: 6	Components: V, S, M
Range: 2 "/level	Casting Time: 1 turn
Duration: 1 turn/level	Saving Throw: None
Area of Effect: Special	

The wu jen using this spell can create a trough through water 3 feet deep by 1 foot wide by 2" (20 feet or yards) for every level of experience, which remains until the duration elapses or the wu jen cancels the spell. The material component of this spell is a ball of dust wrapped in leaves.

Permanent Illusion (Illusion/Phantasm)

Level: 6	Components: V, S, M
Range: 1 "/level	Casting Time: 6 segments
Duration: Permanent	Saving Throw: Special
Area of Effect: 4" square + 1" square/level	

This spell creates a *spectral force* that requires no concentration to maintain.

Programmed Illusion (Illusion/Phantasm)

Level: 6	Components: V, S, M
Range: 1 "/level	Casting Time: 6 segments
Duration: Special	Saving Throw: Special
Area of Effect: 4" square + 1" square/level	

Casting this spell, the wu jen set up a *spectral force* that operates on command or when specified conditions are met, and lasts for a minimum of one round per level of the caster.

Repulsion (Abjuration)

Level: 6	Components: V, M
Range: 1 "/level	Casting Time: 6 segments
Duration: 1 round/2 levels	Saving Throw: None
Area of Effect: 1" path	

The wu jen casting this spell may cause all creatures in the direction being faced to move away at 3" per round. The material component of the spell is a pair of statuettes made of ebony and ivory.

Speak With Dead (Necromantic)

Level: 6	Components: V, S, M
Range: 1"	Casting Time: 1 turn
Duration: Special	Saving Throw: None
Area of Effect: One creature	

This spell is similar to the 3d-level shukenja spell of the same name.

Spiritwreck (Evocation/Abjuration)

Level: 6	Components: V, M
Range: 1" + 1'/level	Casting Time: Special
Duration: Special	Saving Throw: Special
Area of Effect: Special	

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The *spiritwreck* is a powerful spell used against a creature of the lower planes whose name is known. The material component of the spell is a vellum sheet upon which the incantation and the creature's name is inscribed in ink made of demon ichor and powdered rubies (1,000 gp for the vellum, 5,000 for the rubies for each document). Only one such document may exist for any creature at one time, and a wu jen may only possess one document at a time. If the creature is present, it is rooted to the spot unless it makes its magic resistance roll (if any). If it makes the roll, the reading makes it so uncomfortable that it flees to its home plane unless held by magic. In the second round the pain increases, and the creature loses 1 hit point for every hit die possessed. In the third round of reading, the creature loses 50% of its existing hit points, and is banished to its home plane for a number of years equal to the level of the wu jen casting the spell. Most creatures of the lower planes are loathe to be subject to this spell, so there is a 25% cumulative chance per round that the creature submits to other demands to prevent the spell from being finished. In any event, the being is the sworn foe of the wu jen thereafter.

Stone to Flesh (Alteration) Reversible

Level: 6	Components: V, S, M
Range: 1 "/level	Casting Time: 6 segments
Duration: Permanent	Saving Throw: Special
Area of Effect: One creature	

This spell turns stone to flesh, restoring to life those creatures that once lived if a system shock roll is successful. Nine cubic feet per level of "unliving" stone may be converted. The spell's reverse converts flesh to stone if a saving throw is failed. The spell's material components are a pinch of earth and a drop of blood. Its reverse requires a pinch of lime and a drop of water.

Sword of Darkness (Evocation/Necromantic)

Level: 6	Components: V, S, M
Range: 6 "	Casting Time: 5 segments
Duration: 1 round/level	Saving Throw: None
Area of Effect: One creature	

This spell creates a jet black sword that radiates a palpable aura of evil. The sword can appear anywhere within the range of the spell. When cast, the wu jen targets the spell on one creature. Thereafter, the sword can only attack that creature. The wu jen must concentrate on the actions of the sword, causing it to strike as if he held it in his own hand (non-proficiency penalties do not apply). On a successful hit, the sword temporarily drains the creature hit of 1-3 levels or hit dice. Appropriate hit points, fighting ability, spell levels, and level powers are lost. The sword itself causes no physical damage. If the victim is reduced below 0 level, he is slain. In 1-3 days, his spirit returns as a kuei (see Monster section). Lost levels are regained 1-3 turns after the *sword of darkness* disappears, provided the character has not died. However, spells lost are not regained, since they were wiped clean from the character's mind. These spells must be memorized again before they can be cast. The material component for this spell is a katana or long sword worth at least 20 ch'ien which is shattered against a stone.

True Sight (Divination)

Level: 6	Components: V, S
Range: Touch	Casting Time: 1 round
Duration: 1 round/level	Saving Throw: None
Area of Effect: 6" light range	

This spell is similar to the 5th-level shukenja spell *true seeing*, but it does not allow determination of alignment.

Veil (Illusion/Phantasm)

Level: 6	Components: V, S
Range: 1 "/level	Casting Time: 3 segments
Duration: 1 turn/level	Saving Throw: None
Area of Effect: 2" x 2"/level	

The *veil* spell enables the wu jen to alter the appearance of the surrounding area in such a way that the illusion appears real, and is not dispelled by touch. Only spells such as *true sight*, *true seeing*, or similar magical items can pierce the veil.

Vessel (Conjuration)

Level: 6	Components: V, S, M
Range: 2"	Casting Time: 1 turn
Duration: 1-3 turns + 2 turns/level	Saving Throw: None
Area of Effect: Special	

This spell allows the wu jen to create a seaworthy vessel from a single sheet of paper. Use of the spell requires the origami proficiency. The wu jen takes the sheet of paper and, while casting the spell, folds it into the shape of a small junk. Upon completion he utters the final words of the spell and blows on the paper boat. In one round it grows into a full-sized sailing vessel. The ship is large enough to carry the wu jen and four passengers for every four levels of experience the caster has. A 16th-level caster could create a small junk capable of carrying up to 17 man-sized people, while a 24th-level caster could create a medium-sized junk able to hold as many as 25 people. For the purposes of cargo, one horse equals four humans, assuming a normal amount of clothing and gear carried by each person. Furthermore, the vessel has no need for crew, magically moving under its own power at the rate of 15 inches. At the end of the spell the ship shrinks to its original size.

Warp Stone (Alteration)

Level: 6	Components: V, S, M
Range: 12"	Casting Time: 1 round
Duration: Permanent	Saving Throw: None
Area of Effect: 1/2 cubic foot/level	

This spell is similar to *warp wood* because when cast, it causes natural stone to buckle and bend as if it were plastic. Walls can be made to buckle, stone doors burst their fittings, pillars bend, and statues twist. The exact effect of the spell must be determined by the DM based on the type of structure and amount of stone buckled. The material component for this spell is a piece of clay twisted in the caster's hands.

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Body Outside Body (Conjuration)

Level: 7	Components: V, S, M
Range: 1 "	Casting Time: 1 segment
Duration: 1 round/2 levels	Saving Throw: None
Area of Effect: 1 duplicate/5 levels	

This spell allows the wu jen to create one or more duplicates of himself. These duplicates have the normal ability scores and personality of the wu jen. They carry all the normal equipment of the wu jen, but have none of his magical items. Neither do they possess any of the spell abilities of the wu jen. Their hit points are one-fourth those of the caster. When created, they are obedient to the caster and cooperative with each other, essentially having the same mind. The duplicates can do anything the wu jen is normally capable of, except cast spells. They suffer damage as do normal characters except that if slain they instantly disappear. Each time a duplicate is slain, the caster suffers 10 points of damage. At the end of the spell duration, all duplicates disappear without causing damage to the wu jen, of course. The duplicates are indistinguishable from the caster, even to a *true sight* spell. The material component for this spell is a few hairs from the wu jen's head or beard.

Commune With Greater Spirit (Divination)

Level: 7	Components: V, S, M
Range: 0	Casting Time: 1 turn
Duration: Special	Saving Throw: None
Area of Effect: Special	

This spell is identical to the 5th-level shukenja spell of the same name.

Duo-Dimension (Alteration)

Level: 7	Components: V, S, M
Range: 0	Casting Time: 7 segments
Duration: 3 rounds + 1 round/level	Saving Throw: None
Area of Effect: Personal	

The wu jen casting this spell converts to two dimensions, and has height and width, but no depth. The wu jen becomes *invisible* if turned

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sideways, and can only be detected when in this state by a *true sight* spell or its equivalent. The wu jen may cast and move normally, and cannot be harmed when in invisible state, but takes triple damage from attacks when visible in duo-dimensional form. Furthermore, as the wu jen has shunted his or her depth into the *Astral Plane*, there is a chance of attack by astral creatures, with the 25% chance that such an attack brings the wu jen fully into the *Astral Plane*. The material component of this spell is a flat likeness of the wu jen carved in ivory, and worth 1,000-2,000 ch'ien and a strip of leather. Both items are consumed in the casting.

Elemental Servant (Conjuration/Summoning; Enchantment/Charm)

Level: 7	Components: V, S, M
Range: 0	Casting Time: 1 turn
Duration: Special	Saving Throw: Neg.
Area of Effect: One elemental	

This spell allows the wu jen to summon any one of the four types of elementals—earth, air, fire, or water—and compel it to perform a service for the wu jen. Midway through the casting, an elemental of 16 hit dice of the appropriate type appears. The caster then states the service he wishes completed. The service must be one that is within the powers of the elemental, can be completed in one day/level of experience of the wu jen or less, and can be done within the natural element of the elemental. Water elementals do not perform services that take them to land, and fire elementals must remain in their fiery realms, for example.

If the creature makes a successful saving throw vs. spell it disappears instantly, returning to its own plane. If the saving throw is failed, the elemental attempts to fulfill the mission. The wu jen need not supervise the actions of the elemental, agreeing to meet it at some predetermined place when the mission is completed. Typical services include fire elementals forging a blade in the heat of a volcano, water elementals recovering items from the bottom of the ocean, earth elementals producing rare ores from the center of the earth, or air elementals carrying the wu jen to some location. When the mission is completed and the meeting kept, the elemental instantly returns to its own plane. Elementals resent being summoned and forced to perform services and may attempt to exact revenge at some later date. The material component for this spell is a large quantity of the appropriate element and a written document stating the exact nature of the service to be done.

Ice Blight (Evocation/Summoning) Reversible

Level: 7	Components: V, S, M
Range: 0	Casting Time: 1 turn
Duration: 1 day/level	Saving Throw: None
Area of Effect: 1/2 mile diameter/level	

This powerful spell summons fearsome freezing winds, ice, and snow in the area of effect. Once cast, gray scudding clouds gather and rain begins to drizzle down. The temperature begins to fall abruptly—40 degrees in a single day. Winds begin to blow, gently at first, but slowly gaining strength. Each day the weather conditions worsen. The clouds thicken, the rain falls heavier, the air gets colder, and the winds blow more fiercely. The temperature can drop no colder than -20 degrees. In arctic and winter conditions, the snowfall begins after 6 hours. In temperate climes, snow begins to fall by the end of the first 24-hour period. In desert lands the snow starts 36 hours after the casting of the spell, while tropical areas experience snow by the end of the second day. Thereafter, the snow continues to fall at the rate of 1 inch per hour to a maximum depth of 48 inches. The winds whip the snow into huge drifts (5 feet to 12 feet or more) and the wind chill is extreme. During the snowfall, visibility is limited to 20" and movement rates will be 1/4 the normal.

Creatures exposed to the weather without adequate warm clothing, fire, and shelter suffer 1d8 points of damage each turn. *Control weather* spells cannot cancel the effects of the *ice blight*, but can be used to lessen the severity by raising the temperature, slowing the snowfall, and breaking the cloud cover. The reverse of the spell, *drought*, cancels the effects of *ice blight*.

Drought has effects similar to *ice blight*, raising the temperature and drying the land instead of covering it with snow. When cast, the sky quickly clears of clouds and remains so for the duration of the spell. No rain falls for the duration of the spell. The temperature soars upward 20 degrees per day to a maximum of 120 degrees during the day and a cool 100 degrees at night. Fields become hard and cracked after four days, small streams dry up after six days, all but the deepest wells go dry after 10 days, small rivers are reduced to a trickle in 14 days and go dry after 20

days. Large rivers drop noticeably in 10 days and become little more than streams after 20 days. On the 25th day of drought, only extremely deep wells still have water, all else having evaporated or been soaked away.

Plants suffer according to their size and normal habitat. Desert plants hardly notice the *drought* while those of tropical jungles die and wither rapidly. Normal creatures flee the area of the drought, returning only when normal conditions have been restored and the land recovered. Creatures exposed to the full light of the sun for an entire day suffer 2d6 points of damage a day if without adequate shade and water. Characters in bulky and metallic armors suffer 1-3 points of damage a turn from the blistering heat and exhaustion. As with *ice blight*, the effects of the spell can be lessened by a *control weather* spell and a drought is automatically cancelled by the casting of an *ice blight*.

Casting *ice blight* or its reverse is an extremely difficult process for the wu jen. He is seeking to control magical energies powerful enough to affect a huge area. Upon uttering the final word of the spell, a tremendous blast of mystical energy leaps through the wu jen, ravaging his body and spirit. The wu jen instantly forgets all other spells memorized the moment this spell is cast. His Strength and stamina are broken, causing him to lose all but 1 hit point. All his ability scores are temporarily reduced to 3 and he must have immediate bed rest (the caster is at the center of the area of effect). Each day the wu jen regains 1 point to each ability score. Only when all his abilities have returned to 50% or more of normal can the wu jen begin to recover his lost hit points (although once this occurs, *cure* spells can be cast to speed recovery). Likewise, no spells can be memorized until all scores are returned to normal. The material component for *ice blight* is a piece of ice, while *drought* requires a handful of desert sand.

Limited Wish (Conjuration/Summoning)

Level: 7	Components: V
Range: Unlimited	Casting Time: Special
Duration: Special	Saving Throw: Special
Area of Effect: Special	

This spell can alter reality in a limited or temporary fashion according to the desire of the casting wu jen. Such effects are minor, such as restoring lost hit points, influencing the reaction of a creature, and increasing chances to hit for a short duration. Greedy desires usually end in disaster, as the spell is very literal. Casting time is the actual number of six-second segments it would take to phrase a wish.

Obedience (Enchantment/Evocation)

Level: 7	Components: V, S, M
Range: Touch	Casting Time: 1 round
Duration: Special	Saving Throw: Neg.
Area of Effect: Creature touched	

This spell allows the caster to force any non-undead or spirit creature to totally obey the caster's will. Although the spell can be cast on unintelligent creatures, it does not have a useful effect unless the creature can understand the speech of the wu jen. The wu jen must touch the creature to cast the spell and the creature is allowed a saving throw vs. spell to avoid the effect. If the saving throw is failed, the creature is affected by the spell. The spell creates no change in the will of the creature or its personality. It can still refuse to obey orders or attempt to harm the wu jen. However, the wu jen, by uttering a few mystical words, can cause wracking pains in the affected creature. These pains are so intense that the creature cannot do anything, barely able to breathe or talk. By chanting these words over and over, the wu jen can sustain the pain until the creature relents and obeys. For every round the pain is maintained, the creature suffers 1d10 points of damage.

Each day the creature is under the spell it is allowed a new saving throw vs. spell to escape the effect. However, this save is made with a -4 on the die roll. The material component for the spell is a circlet of gold placed on the head of the creature once the spell is cast. This circlet cannot be removed by the creature until a successful saving throw is made, nor does it fall off of its own accord. However, the caster can easily remove the circlet, breaking the spell. A *dispel magic*, *limited wish*, or *wish* spell can also be used to remove the circlet. Finally, there is the smallest chance that a merciful deity will, upon seeing the sufferings of the creature, lift the spell. The DM must decide if this occurs. The deities often view this spell as a means of punishing and correcting evil creatures. Once the circlet is in place, there is no limitation to the range of the spell. The caster can be hundreds of miles away and still maintain his hold over the creature.

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Power Word, Stun (Conjuration/Summoning)

Level: 7 Components: V
Range: 1/2 "/level Casting Time: 1 segment
Duration: Special Saving Throw: None
Area of Effect: One creature

The wu jen may *stun* a creature of his or her choice within range with a single word, leaving it unable to move or attack for the duration of effect. Duration is determined by current hit points: those between 1-30 hit points are stunned for 4d4 rounds, those with 31-60 hit points are stunned for 2d4 rounds, those with 61-90 hit points are stunned for 1d4 rounds, and those of 90+ hit points are unaffected.

Reanimation (Necromantic)

Level: 7 Components: V, S, M
Range: Touch Casting Time: 1 round
Duration: One day/level Saving Throw: Special
Area of Effect: Creature touched

This spell is identical to the 4th-level shukenja spell, *reanimation*. However the material components for the spell are a white shawl, incense, and a golden amulet shaped like a phoenix.

Tool (Conjuration/Summoning)

Level: 7 Components: V
Range: 0 Casting Time: 1 segment
Duration: Permanent Saving Throw: None
Area of Effect: 3 cubic feet/level

This spell allows the wu jen to instantly create one or more common items or tools. The wu jen simply casts the spell and says "Now where did I put that (item name)?" The item instantly appears nearby. More than one item can be created up to the limits of the area of effect. The items created are not magical in any way nor are they of any extraordinary value. Money of any sort cannot be created since it has a value greater than its form. Common items include weapons, armor, food, tools, boats, wagons, and horses. Once created, the item is treated as a normal item.

Vanish (Alteration)

Level: 7 Components: V
Range: Touch Casting Time: 2 segments
Duration: Special Saving Throw: None
Area of Effect: Special

The wu jen casting this spell may *teleport* items up to 500 gp weight per level of caster, and bring them to himself. Objects of greater weight may *vanish*, but they are placed in the *ethereal plane* and replaced with stone. The maximum size that can be affected is 3 cubic feet per level. A *dispel magic* brings back items from the *ethereal plane*.

Withering Palm (Evocation)

Level: 7 Components: V, S
Range: Touch Casting Time: 4 segments
Duration: Instantaneous Saving Throw: 1/2
Area of Effect: Creature touched

This spell acts similar to a *staff of withering*. Upon casting the spell, the wu jen must touch the victim. If a successful hit roll is made, the victim suffers 3d6 points of damage and must make a successful saving throw vs. spell to avoid the withering effect. If the saving throw is failed, one limb of the creature (either the limb touched or one randomly determined) becomes shriveled and useless. The head is not considered a limb! If the saving throw is successful, the creature still suffers damage but does not undergo withering. If an arm is withered, the character can still fight, though he cannot use two-handed weapons. Spells requiring somatic components can be cast 75% of the time. If a leg is withered, the character's movement rate is reduced to 1/4 its normal. Armor Class decreases by 3 and the character suffers a -4 on his chance to hit. A withered limb can be restored by the use of *heal*, *limited wish*, and *wish* spells.

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Antipathy/Sympathy (Enchantment/Charm)

Level: 8 Components: V, S, M
Range: 3" Casting Time: 6 turns
Duration: 12 turns/level Saving Throw: Special
Area of Effect: Special

This spell is used for a specific creature type or particular alignment. It may effect an area of 10 cubic feet per level of the wu jen, or a single item, and in the latter case reduces all saving throws by -2. The wu jen determines if *antipathy* or *sympathy* is cast. *Antipathy* causes the affected creature type or alignment to flee the area or abandon the item until the spell is removed or expires. Those who save are uncomfortable, and lose 1 point of Dexterity per round, up to four points, as long as near the item/area. *Sympathy* attracts the particular creature or alignment, making them desire to remain in the area or possess the item, unless a saving throw is made. If successful, a second saving throw must be made in 1d6 turns afterward, or the creature returns. The material component of the antipathy is a lump of alum soaked in vinegar; sympathy requires 200 ch'ien of pearls dissolved in honey.

Call (Conjuration/Summoning)

Level: 8 Components: V, S, M
Range: 0 Casting Time: 1 turn
Duration: Instantaneous Saving Throw: Neg.
Area of Effect: Creature called

When cast, this spell allows the wu jen to summon any single creature he knows by sight into his presence. The wu jen must know the specific identity of the creature *called*, not just the general type. Calling for a ki-rin is not sufficient, the wu jen must have a specific ki-rin in mind. Creatures with names must be summoned by their true name. A successful saving throw vs. spell allows the creature to ignore the call. Creatures called must be on the same plane as the caster. Once called, the creature is under no compulsion to remain or aid the caster. Deities and similar powerful beings are not forced to heed the call spell. The material components for this spell are a stick of incense and a strip of paper, burned when the spell is cast.

Cloud Trapeze (Alteration)

Level: 8 Components: V, S, M
Range: 0 Casting Time: 5 segments
Duration: 1 turn Saving Throw: None
Area of Effect: Caster & 1 creature/4 levels

This spell allows the wu jen to soar on a magical cloud at incredible speeds. Upon casting the spell, the wu jen gently lifts into the air on a small cloud and then whizzes away in whatever direction he desires. The wu jen can take one human-sized creature with him for every four levels he possesses. The rate of movement is 10 miles every round. In a single turn, the wu jen can cover 100 miles! Those riding on the cloud feel none of the effects of this swift movement and the ride is perfectly steady and calm, even through the worst weather. At the end of the spell or when the wu jen decides to land, the cloud settles gently to earth and disappears. The material component for this spell is a boll of cotton.

Finding the Center (Alteration/Invocation)

Level: 8 Components: S
Range: 0 Casting Time: 1 segment
Duration: 1 turn Saving Throw: None
Area of Effect: Caster only

This spell is a more powerful version of *aiming at the target*. Like that spell, *finding the center* can be cast after a spell that requires concentration and the casting is a series of breathing exercises which releases the power of the spell. Once finding the center is cast, the wu jen no longer need concentrate on the first spell for it to have effect. His unconscious mind maintains the concentration required for the spell. The wu jen is free to take other actions—movement, combat, casting other spells, or any activity he could normally undertake. The concentration required by the first spell cannot be broken unless the wu jen is slain, his mind enfeebled, confused, or controlled, or the spell's duration ends.

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Giant Size (Alteration) Reversible

Level: 8
Range: 0
Duration: 2-8 rounds
Area of Effect: Caster only

Components: V, S, M
Casting Time: 1 turn
Saving Throw: None

This spell allows the wu jen to assume truly gigantic proportions. As soon as the spell is cast, the wu jen must make a system shock roll. If the roll is failed, the character permanently loses 1 point of Constitution. The spell causes the wu jen to instantly grow, adding a height of 3 feet for every level of experience. An 18th-level wu jen would be about 60 feet tall and a 29th-level wu jen would stand a colossal 93 feet tall. The Strength of the wu jen increases proportionately—1 point of Strength for every three levels of experience to a maximum of 25. However, the giant form is awkward and clumsy, so the wu jen does not receive any hit bonuses for his increased Strength (although he does receive damage bonuses). The percentile scores for an 18 Strength are ignored, going directly from 18 to 19 in Strength. Damage bonuses for Strengths above 18 are equal to $+6 + 1$ point for every point of strength greater than 18. The Armor Class of the wu jen is improved by 1 for every 12 feet of height gained. The hit points of the wu jen remain unchanged and the movement rate also remains unchanged, because of the slow and lumbering body of the caster.

While in giant form, the wu jen cannot cast spells of any type. Items carried by the wu jen do not increase in size, except for normal clothing. Obviously, because of this, the wu jen cannot use normal weapons. However, he can uproot trees to use as clubs (2d10 points of damage) if a successful *bend bars/lift gates* die roll is made. Boulders can be hurled, again if a successful *bend bars/lift gates* die roll is made. Each boulder thrown causes 3d6 points of damage. Other acts of rampage and destruction must be adjudicated by the DM, using the general guidelines of Strength and the *bend bars/lift gates* die roll. Also, since the spell causes a sudden spurt of growth, the caster should take care in picking the place the spell is used. If cast underground or in an area smaller than the full size attained by the caster, the caster is going to take damage, possibly even die because of the squeezing and crushing that occurs. The material component for this spell is the scale of a dragon or hairs from the head of a giant.

The reverse of this spell is *minute form*. When cast, the size of the caster reduces by three inches per level thereafter. An 18th-level caster reduces by 54 inches. When the caster shrinks to one inch in height only 1/8th of an inch is lost per level thereafter. The maximum reduction allowed is 1/8th inch tall. The Armor Class of the caster remains unchanged. However, the character must be seen to be hit! The movement rate is reduced by 1" per foot of height lost. Upon reaching the last foot of height, the movement rate is reduced 1" for every further 3-inch reduction in height. The movement rate can never be less than 1 foot per round. Upon reaching one foot in height, the creature suffers only half normal damage from falls. At one inch or less of height, no damage is suffered from falls. However, the creature is highly susceptible to winds and breezes and can be easily blown about by *gust of wind*, *wind breath* and similar spells. Although all items shrink when this spell is cast, most are rendered unusable or negligible in their effect. The ranges and effects of magical items and spells are adjusted proportionately to their size. The material component for this spell is a flea swallowed by the caster.

Incendiary Cloud (Alteration/Evocation)

Level: 8
Range: 3"
Duration: 4 rounds + 1-6 rounds
Area of Effect: Special

Components: V, S, M
Casting Time: 2 segments
Saving Throw: 1/2

This spell appears similar to the smoke version of the *pyrotechnics* spell, except that its dimensions are a cloud 10 feet high by 20 feet square. On the third round, the cloud bursts into flame, inflicting on those within it 1/2 point damage per level of the casting wu jen. This increases to 1 point of damage per level in the next round, then reduces to 1/2 point damage per level the round following. The wu jen must have an available fire source, and the material components for a pyrotechnics, and a pinch of dust.

Mind Blank (Abjuration)

Level: 8
Range: 3"
Duration: 1 day
Area of Effect: One creature

Components: V, S
Casting Time: 1 segments
Saving Throw: None

The *mind blank* spell protects the recipient from all devices and/or spells or spell-like abilities which detect, influence, or read emotions and/or thoughts, including *charm* and information gained by a *wish* spell.

Permanency (Alteration)

Level: 8
Range: Special
Duration: Permanent
Area of Effect: Special

Components: V, S, M
Casting Time: 2 rounds
Saving Throw: None

This spell makes the duration of certain other spells permanent. The following personal spells can be made permanent, at the cost of 1 point of Constitution of the wu jen:

comprehend languages
detect evil
detect invisibility
read magic
secret signs
water protection
detect shapechanger

unseen servant
tongues
detect magic
protection from normal missiles
protection from charm

The wu jen may also make permanent the following spells cast on other creatures or objects. There is only a 5% chance of losing a point of Constitution if cast upon a non-living object:

ghost light
invisibility
respect
giant size
wall of force
dispel magic
wall of fire

secret signs
wall of fog
emotion
metal skin
apparition
stinking cloud
invisibility

Polymorph Any Object (Alteration)

Level: 8
Range: 1/2 "/level
Duration: Variable
Area of Effect: Special

Components: V, S, M
Casting Time: 1 round
Saving Throw: Special

This spell changes one object to another. If used as a *polymorph other* or *stone to flesh*, saving throws are at -4. Otherwise, duration and effect depend upon how far removed (in kingdom, class, relationship, size, shape, and Intelligence) the final result is from the original, with small changes being permanent. Creatures affected by this spell must make a system shock roll, and radiate a strong magic while polymorphed. The material components of this spell are mercury, gum arabic, and smoke.

Power Word, Blind (Conjuration/Summoning)

Level: 8
Range: 1/2 "/level
Duration: Special
Area of Effect: 3" diameter

Components: V
Casting Time: 1 segment
Saving Throw: None

Upon uttering the *power word, blind*, up to 100 hit points of creatures are blinded. Duration of blindness for an individual creature depends on its hit points with those of 50 hit points or less blinded for 2-5 turns, those of greater hit points blinded for 2-5 rounds.

Summoning Wind

Level: 8
Range: 0
Duration: Instantaneous
Area of Effect: Special

Components: V, S
Casting Time: 1 turn
Saving Throw: None

This spell causes a magical wind to carry an urgent message to one or more creatures. When cast, the wu jen can phrase any message of 25 words or less. This message can then be sent to any creature or creatures. The number of creatures that can be contacted is 10 times the level of the caster. The specific identity of each creature need not be known, but some type of common identifier must be provided. This must be more specific than the creature's race or character class. It must be some identifier of the position of the creature or creatures called. The wu jen could send the message to the soldiers of his palace guard or to the governors of all the provinces of a single land. The message is delivered on a gentle

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breeze, whispering its secrets into the ears of those it is intended for. The spell does not compel the receiver to respond or take any action. It only informs them of the message sent. This spell is commonly used to rally troops, send warnings, or disseminate proclamations.

Surelife (Alteration)

Level: 8	Components: V, S, M
Range: 0	Casting Time: 1 round
Duration: 2-8 rounds	Saving Throw: None
Area of effect: Caster only	

This spell allows the caster to protect himself from some sure cause of death—one that if entered or undertaken is normally guaranteed to cause the death of the character. The event protected against can only be a natural one—not a spell or the action of a character or creature. The wu jen could use the spell to protect himself from dying in a pot of boiling oil or under the crushing weight of an avalanche, but could do nothing to prevent death from the breath of a dragon or the swords of a band of samurai. The event being protected against must be specific and the spell is only effective against that event. Should the event come to pass during the duration of the spell, the wu jen suffers no damage from it nor does he feel any discomfort. However, the spell does nothing to protect those items carried or worn by the wu jen. At the expiration of the spell's duration, the event formerly protected against has full normal effects on the wu jen. The material component for this spell is an ointment of peach syrup and cinnamon.

Symbol (Conjuration/Summoning)

Level: 8	Components: V, S, M
Range: Touch	Casting Time: 8 segments
Duration: Special	Saving Throw: Special
Area of Effect: Special	

This spell creates magical runes which affect creatures that pass over, touch, read, or pass through the area in which they are inscribed. Any of the following symbols may be inscribed (no saving throws unless indicated):

Death: Slays up to 80 hit points of creatures.

Discord: All creatures affected argue with each other for 5d4 rounds, and those of opposing alignments have a 50% chance of fighting for 2d4 rounds.

Fear: All affected creatures make saving throws vs. spell at -4 or flee in panic.

Hopelessness: All creatures must turn back in dejection if a save is failed, and submit to an opponent's demands. The *Hopelessness* lasts for 3d4 rounds, and during that time there is a 25% chance of no action being taken.

Insanity: Up to 120 hit points of creature become insane and act as if a confusion spell is cast upon them.

Pain: All affected creatures are -2 on Dexterity, -4 to hit, because of wracking pain, for 2d10 turns.

Sleep: All creatures under 8 + 1 hit die fall asleep for 4d4 turns.

Stunning: Up to 160 hit points of creatures are stunned for 3d4 rounds.

The type of symbol cannot be determined without setting off its effects. The material components of this spell are powdered black opal and diamond dust worth 1,000 ch'ien.

Whirlwind (Conjuration/Summoning)

Level: 8	Components: V, S, M
Range: 48"	Casting Time: 1 turn
Duration: 2-7 rounds	Saving Throw: 1/2
Area of Effect: Cone 36" tall & 12" wide at top	

This spell summons a powerful tornado or whirlwind anywhere within the area of effect. When cast, a column of whirling air touches down at the point indicated by the caster. The tip has a 10-foot diameter. Thereafter, if the wu jen continues to concentrate on the spell, he can attempt to move it in any direction desired at the rate of 15" per round. To do this, the wu jen must make a successful saving throw vs. paralysis. If the save is failed,

the wu jen has lost control of the whirlwind for the duration of the spell. Thereafter, each round the whirlwind moves its full movement in a random direction. Wooden buildings struck by the whirlwind have a 75% chance of being destroyed. If not destroyed, the building, although suffering damage, remains standing and can be repaired. Stone buildings collapse only 15% of the time and damage suffered by those still standing is relatively minor. Trees are uprooted 80% of the time and those not ripped out are battered and broken.

All creatures caught within the whirlwind must make a saving throw vs. death or suffer 6d10 points of damage. If the saving throw is successful, the damage suffered is half this amount. In addition, on a roll of a natural 20, the creature through some freak of nature is totally unscathed by the whirlwind even if all about him is destroyed. The whirlwind always seeks to fill the area of effect. If cast underground or in a confined area it almost certainly affects the caster as well. A *control weather* spell can be used to weaken the strength of the whirlwind and two such spells cast with the same purpose cause it to disappear. Once the spell has been cast, the whirlwind remains for the full duration of the spell. The caster cannot voluntarily end it. The material component for this spell is a child's top.

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Astral Spell (Evocation)

Level: 9	Components: V, S
Range: Touch	Casting Time: 9 segments
Duration: Special	Saving Throw: None
Area of Effect: Special	

Except as noted, this spell is the same as the 7th-level shukenja spell of the same name.

Crystalbrittle (Alteration)

Level: 9	Components: V, S
Range: Touch	Casting Time: 9 segments
Duration: Permanent	Saving Throw: Special
Area of Effect: 2 cu. ft. per level of the caster	

This spell converts any type of metal to a crystalline substance that may be easily smashed by a normal blow. Only a *wish* may reverse the transformation. Magical items gain a saving throw of 5% per plus. Artifacts and relics are 95% unlikely to be affected.

Gate (Conjuration/Summoning)

Level: 9	Components: V, S
Range: 3"	Casting Time: 9 segments
Duration: Special	Saving Throw: None
Area of Effect: Special	

Except as noted, this spell is similar to the 7th-level shukenja spell of the same name.

Imprisonment (Abjuration) Reversible

Level: 9	Components: V, S
Range: Touch	Casting Time: 9 segments
Duration: Permanent	Saving Throw: None
Area of Effect: One creature	

The *imprisonment* spell places the creature touched, whose name and background are known, in suspended animation in a sphere deep beneath the earth. Magical search (such as a crystal ball) does not reveal an *imprisoned* character. The spell's reverse, *freedom*, causes the appearance of the imprisoned creature where it was first entombed. If the background is not known, there is a 10% chance of freeing d100 other creatures so imprisoned.

Instant Regeneration (Necromantic)

Level: 9	Components: V, S, M
Range: Touch	Casting Time: 1 round
Duration: Instantaneous	Saving Throw: None
Area of Effect: Creature touched	

Upon casting, this spell instantly restores a lost limb, causing it to regrow right before one's eyes. The spell can only restore a lost limb. It

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cannot cause a new limb to appear where none was before. The spell causes no harm to the recipient and restores all hit points that may be missing because of the loss of the limb. The material component for the spell is a charm of yellow paper inked with mystical red characters.

Internal Fire (Evocation)

Level: 9 Components: V, S, M
Range: 6' Casting Time: 1 round
Duration: Instantaneous Saving Throw: None
Area of Effect: Hit dice or levels equal to level of caster within 20-foot area

This spell creates a deadly raging heat within the bowels of the victims, causing them to be consumed by flame from inside. Death occurs instantly. There is no saving throw for this spell. If there are more hit dice or levels in the area of effect than can be affected by the caster, those with the fewest hit dice or levels are affected first. Partial totals are unaffected by the spell. If a 20th-level caster has already affected 15 hit dice or levels of creatures, a creature with 7 hit dice or levels would be unaffected since only 5 hit dice of power remain in the casting. Additionally, although there is no saving throw for this spell, magical items which confer protection from fire and fire-based attacks make the wearer immune to the effects of this spell. The material component for this spell is an iron brazier filled with red-hot charcoal.

Planar Call (Conjuration/Summoning)

Level: 9 Components: V, S, M
Range: 0 Casting Time: 1 turn
Duration: Instantaneous Saving Throw: Special
Area of Effect: Creature called

This spell is identical to *call*, except that creatures from other planes can also be called by this spell. If the creature is on the same plane as the caster, no saving throw is allowed. If the creature is on a different plane a successful saving throw vs. spell allows the creature to ignore the *planar call*. Additionally, if the creature called has greater hit dice or levels than the caster, it gains a +4 to the saving throw. Deities and similar powerful creatures are not forced to heed the planar call, although they may respond by their own choice. The material component for this spell is the same as that for *call*.

Power Word, Kill (Conjuration/Summoning)

Level: 9 Components: V
Range: 1/4" /level Casting Time: 1 segment
Duration: Permanent Saving Throw: None
Area of Effect: 2" diameter

This spell slays a single creature of up to 60 hit points, or multiple creatures up to 120 hit points, at the option of the caster, with the utterance of a single word.

Shape Change (Alteration)

Level: 9 Components: V, S, M
Range: 0 Casting Time: 9 segments
Duration: 1 turn/level Saving Throw: None
Area of Effect: The spell caster

This spell allows the wu jen to assume the form of any non-unique creature. Unique creatures include demigods, singular dragons, and demon princes. The wu jen may transform from one form to another at will, taking one segment to do so and requiring no system shock roll. The wu jen gains all the abilities of the new form, but retains his or her Intelligence. The material component of this spell is a jade ring worth 1,000 ch'ien, which is shattered when the spell expires. Premature shattering dispels the magic.

Summon Spirit (Conjuration/Summoning; Necromantic)

Level: 9 Components: V, S, M
Range: 0 Casting Time: 1 turn
Duration: 1 turn Saving Throw: Neg.
Area of Effect: Spirit summoned

This spell allows the caster to summon any type of spirit. The caster must have a particular spirit in mind when the spell is cast and the spirit is allowed a saving throw vs. spell to avoid the effect. The spirit can be the

ghost of a long dead ancestor, a spirit of nature, or any greater spirit that occupies the Prime Material Plane. Once summoned, the spirit appears before the caster, remaining for one turn. It is cooperative and friendly, considering the caster to be a helpful or needy person. However, aside from appearing and remaining for the turn, it is not under any obligation to the caster. It freely answers questions, provides guidance, and assists the caster within the scope of its abilities at that moment. The material components for this spell are a stick of incense and an offering appropriate to the nature and power of the spirit summoned.

Time Stop (Alteration)

Level: 9 Components: V
Range: 0 Casting Time: 9 segments
Duration: 1/2 segment/level +
1-8 segments Saving Throw: None
Area of Effect: 3" diameter sphere

Using this spell, the wu jen can stop all time within the area of effect, leaving the wu jen able to move and act freely within that area. Any creatures entering the area are also caught by the *time stop*, and if the wu jen leaves the area the time stop is negated.

Tsunami (Evocation)

Level: 9 Components: V, S, M
Range: 1 mile Casting Time: 1 turn
Duration: 2 turns Saving Throw: 1/2
Area of Effect: Wave 5 feet high & 10 feet long/level

This spell creates a tsunami or tidal wave. It can only be cast on seas, oceans, or similar large bodies of water. Upon finishing the spell, the sea begins to rock and churn, gradually building in intensity. After two turns, a tsunami rolls up and begins moving in the direction indicated by the caster. The wave moves at a speed of 48". Each round it travels, the height of the wave drops by 10 feet. Ships caught in the wave have a percentage chance equal to the current height of the wave to be capsized and crushed to splinters. Non-water dwelling creatures caught in the wave suffer damage equal to the current height of the wave, although a successful saving throw vs. death reduces the damage to half. Upon striking land, the wave continues to surge ashore at the same rate, however dropping in height 20 feet per round. Wooden buildings suffer the same fate as ships, while stone buildings have 1/4 this chance of being destroyed. People on land suffer the same fate as those at sea. The material component for this spell is the scale of a dragon turtle or tun mi lung and water taken from a water elemental.

Wish (Conjuration/Summoning)

Level: 9 Components: V
Range: Unlimited Casting Time: Special
Duration: Special Saving Throw: Special
Area of Effect: Special

This spell is a more potent form of the *limited wish*. If used to replace lost hit points, raise a lost party member, or escape from a difficult situation, there is no ill effect on the caster. Otherwise, the wu jen loses 3 points of Strength and must rest for 2-8 days to recover. The *wish* spell literally grants the desire of the character, altering reality to do so.



COMBAT

The untracked wastes that separate the *Oriental Adventures* society from the rest of the AD&D® game world have led to differences in styles and techniques between the two worlds—differences that are more than just the way people talk, eat, dress, and behave. These differences even include the conduct of war and the approach and philosophy to fighting.

Look first at that glorious example of warlike chivalry, the knight. There he sits, mounted on his heavy charger. He is prepared for battle. Iron plates and rings of chain mail cover him from head to toe. Joints and vulnerable areas are fitted with angled plates to deflect the piercing bolts of crossbows and arrows. Fitted over his head is a heavy armet with a visored beaver covering his face. He dimly peers onto the battlefield through narrow slits. The armor is made as thick as possible to protect him while still letting him move. Strapped to his left arm is a shield, substantial in size. Gripped in his right is a heavy shaft of wood, 18 feet or more in length, tapering to a metal point. On one side hangs a long, straight double-bladed sword, used to smash through weak points of his opponent's armor, relying on the power of his swing and the weight of the sword to cut through any material. At his other side hangs a flanged mace, designed to batter against the plates of hardened steel of the enemy, dazzling and injuring them through the shock of its blow. His horse is specially bred to bear the weight of heavy iron barding that encases its body. It is bred for size and weight to crash through his opponents, overrunning the footmen through sheer momentum.

At the knight's side stand his men-at-arms, dressed in suits of chainmail from head to toe. Each carries a body shield and wears a close-fitting, open-faced helm. Clutched in their hands may be heavy slashing swords, thick-shafted spears, or long steel-tipped pikes. Some may carry mallets or axes to smash at the legs of unmounted knights, dropping them helpless to the ground. Once downed the knight can be speedily dispatched with a thin-bladed dagger.

They cluster in knots around pennons fluttering from the tips of lances. Only their painted shields, the crests of their helms, and the decorations of their horses color the somber line. They are screened in front by ranks of unarmored archers and mailed crossbowmen. Well in their midst sits their commander astride his horse, the standard of his cause fluttering in the breeze. At the signal of drums or the blare of a horn or the wave of a flag, they march and charge into the enemy ranks.

Meanwhile, at the other end of the world, the samurai and his warriors prepare for battle. The general sits on a stool, a screen of colored cloths set up behind him. He surveys his lines of battle. There he sees the samurai, the warrior ideal of his place and age.

Like the knight, the samurai sits upon his horse for the coming battle. His helmet with its great flaring neck piece is tied into place. A sculpted metal mask covers his cheeks and connects to a gorget. His chest is protected by a breastplate covered with painted and patterned leather. Great rectangular protectors cover his upper arms and legs. Metal greaves are strapped onto his calves. In his belt are strapped his two swords, one long and one short, but both single-edged coming to sharp points. With these he slashes and parries, relying on sharpness and speed. In one hand he holds a huge lacquered bow that he fires from horseback. In the other a short naganata—a sharp curved blade on the end of a pole—with which he slashes at his enemies as he rides through their lines. Strapped to his side is a quiver box of arrows. Some are fashioned with beautiful leaf-bladed heads, others sharp spikes, yet more with heavy blunt tips and perhaps one or two with carved wooden heads that whistle and sing as they fly through the air. His horse, too, is specially bred, but not for mass and power. Its body is covered by few ornaments as the samurai relies on its hardiness and speed in the upcoming fight.

Like the knight, the samurai also has men-at-arms to stand at his side. They are lightly armored, with their arms and legs uncovered. They wear no helms, only iron hats. They carry long naganatas and have their swords at their sides.

As the general looks upon his men, he sees waves and waves of color.

Bright banners flutter from the backs of riders, colored silks show underneath armor, and brilliant rows of lacing form the armor itself. All await the signal of the drum, the flare of the rocket, or the sounding of the conch that the battle is to begin.

Whereas the knight relies on the might of his weapons and the solid strength of his armor, the samurai depends on his speed and sharpness. He dresses and fights for speed and deadliness. He does not try to batter his opponent into defeat but tries to slash and cut him down quickly. He does not rely on the might of the charge (although he can and will do so) but fires his arrows from horseback. He and the other warriors of the Oriental world have a different style of fighting.

Next, compare the peasants of the two worlds. On one hand is the stout yeoman ready to defend his land with an old sword and a variety of cruel farming tools fashioned into weapons. The other, in his fields, his weapons often confiscated or forbidden, has learned to fight with other tools—his hands, his feet, and a variety of small and unusual items. He fights not only with a different style, but with weapons never considered by the knight and the peasant of the other half of the world. He fights not just in a different style, but also a different technique.

The *Oriental Adventures* rules, since they are designed for the AD&D® game system, use the methods and rules given in the previous AD&D game books for handling individual combat between groups of characters and NPCs or creatures. However, additions to these rules are necessary to cover the new fighting styles and techniques found in the lands of *Oriental Adventures*.

SUMMARY OF THE COMBAT SEQUENCE

To help you understand where some of the additions to combat occur during the course of play, the steps of resolving a combat are summarized below. The *Oriental Adventures* rules that provide additions to these steps are listed in italics where they appear in the sequence.

1. Determine if either side is surprised. Characters are normally surprised on a 1-2 on 1d6. There are often cases where surprise is not possible due to visibility, surroundings, noise, etc.

2. Players state the actions their characters are attempting. Players must also announce if their characters are attempting to subdue, disarm, or unhorse an opponent.

3. If there is no surprise, roll for initiative on 1d6. The side with the higher die roll gains the initiative for the round. *Kensai* and *wu jen* characters are able to modify their die roll.

4. *Kensai* and *wu jen* characters with a higher modified initiative roll than either side make their attacks. Then, a to hit roll (1d20) is made for each character on the initiative side attempting to hit. The result is compared to the Armor Class of the target on the appropriate combat table for the character class attacking. If the die roll (including modifiers for strength, magic, etc.) is equal to or greater than the number listed, the opponent is hit. Certain characters must state whether they are using ki power before the die is rolled.

Appropriate saving throws are then made for characters who are the targets of spells. *Shukenja* must state whether they are using ki power before any saving throw is made.

Appropriate dice for damage are rolled for each hit, adding in modifiers for strength, magical weapons, weapons of quality, and ki powers. The damage done is subtracted from the opponent's current hit points. Sub-dual damage is not subtracted, but recorded separately.

5. The side that lost the initiative now performs step 4.

COMBAT PROCEDURES

Surprise and Iaijutsu

Characters who possess the iaijutsu proficiency have special opportunities to surprise their opponents because of the lightning speed with which they draw their weapon. Because of the nature of the skill, however, this modifier only applies in special situations. When a character, in a non-combat encounter, decides to suddenly draw his weapon and attack, the iaijutsu modifier for surprise is used. A player character and an NPC are in the midst of heated negotiations. They are kneeling beside each other, their weapons sheathed. The situation grows tense and the NPC decides to attack the player character without warning. Drawing his weapon, he lunges forward, intent on striking a deadly blow. At this point surprise rolls are made to see if both sides are prepared for the situation. Just how fast each is able to draw his weapon and prepare for combat is critical. A player with the iaijutsu proficiency has a slight advantage over his opponent.

If one character has iaijutsu proficiency and the other does not, a -1 modifier is applied to the surprise die roll of the character without the proficiency. If both characters have iaijutsu proficiency, the -1 modifier is applied to both surprise die rolls. This modifier reflects the startling speed with which the iaijutsu-trained character is able to get his weapon into action.

Obviously, this surprise modifier does not apply to all situations. No modifier is applied when weapons are already drawn or when the opponent has reason to expect an attack. The iaijutsu modifier only applies when an otherwise peaceful situation erupts into bloody conflict, especially from an unexpected quarter.

Initiative Modifiers

At the beginning of each combat round (unless there is surprise), 1d6 is rolled for initiative. This determines which individual or group acts first in that melee round. Normally, this die roll is unmodified, the sequence of actions left to chance. However, characters in the *Oriental Adventures* world live and rely on their quickness and speed. Therefore, some have developed their speed to the point where they have improved chances of striking the crucial first blow in a combat.

When modifiers to the initiative only apply to some of the characters involved in the combat, the initiative roll is still made only once for each side. However, those characters with modifiers then apply their modifier to the die roll for their side—but for the actions of that character only! Thus, the actions of an initiative round may be divided into more than two phases of attacks.

When the initiative (modified or unmodified) results in a tie result, the die is rerolled. All characters or creatures are assumed to be acting in the same instant. Thus, damage done or the effects of spells are not applied to a character with the same initiative until he has completed his action. As soon as he has finished his action, the character suffers the normal results of actions against him.

A kensai, a samurai, and a shukenga player character encounter a group of hostile samurai. All the characters are 1st level. One initiative die is rolled for each side. The player characters roll a 3. The NPC party rolls a 4. The kensai and the NPCs strike first, all in the same instant (the kensai has a modified initiative of 4). Next the remaining player characters strike. If the NPC group had included a kensai, he would have been able to strike first (with a modified initiative of 5), followed by the simultaneous attacks of the remaining NPCs and the player character kensai (and then the surviving player characters).

When the initiative of one side is greater than even the highest modified initiative of the other side, all characters on the winning side can complete their attacks in whatever order is desired. Their actions are completed before those of the other side begin, hence order in this case is unimportant.

COMBAT PROCEDURES

Missile Fire from Horseback

The mounted Bowman is an integral part of the armies and fighting styles of the Oriental lands. Vast hordes of fierce warriors on swift ponies gallop across the plains, harrying their foe with devastating bowfire from the backs of their horses. Warriors practice and refine the art until they are able to fire great longbows at targets while riding at a full gallop.

Such practice is not for show—it is a vital and effective form of combat.

Mounted bowmen could gallop quickly toward the enemy lines, discharge their arrows, wheel and return to the safety of their own lines, well out of range of foot archers. Daring raids could be made on the enemy camp, the bowmen swooping through and attacking without pause. Such tactics gave power and fear to the horse archer, making him a difficult foe to overcome. Indeed, on those rare occasions when gajin armies marched against the mounted foe, disaster was the common result. The slogging ranks of footmen and heavy knights marched doggedly forward, their ranks thinned by bowfire. Halting their formation they would prepare to fire, only to have the foe gallop out of reach. Should the knights foolishly charge, the bowmen would easily avoid them, decimating their opponents with effective bowfire.

There are two ways a character can fire a bow while on horseback—with the horse standing still and with the horse moving. Any character can use a missile weapon from the back of an unmoving horse. This takes no particular skill. When firing from the back of a moving horse, the character must have the horsemanship proficiency. This is necessary since firing the bow requires two hands and the character must be able to guide the horse with his knees. In addition, the DM can rule that extremely rough areas of ground (rocky slopes, thick underbrush, etc.) require the character to handle the reins, preventing bowfire.

The rate of fire from horseback is half what the character is normally allowed. Thus, 2/1 becomes 1/1, 3/1 becomes 3/2, etc. The character also suffers penalties on his chance to hit, based on the speed of the animal. These are listed on Table 67.

Table 67: HORSEBACK BOWFIRE MODIFIERS

Animal's Current Movement	Modifier
Less than 1/2 normal	-1
1/2 to less than 3/4 normal	-3
3/4 to maximum speed	-5

These modifiers are cumulative with those for range, weapon versus armor type, etc.

During the round in which he fires, the character cannot perform maneuvers with his mount except for slight turning. The most the horse can be turned is 30 degrees to either side of its current direction. Sharper turns and maneuvers prevent the character from firing his bow.

Firing from horseback can also be performed while mounted on any horse-like creature to which the horsemanship proficiency also applies.

Unhorsing

In a world where the horseman is an important and formidable warrior, defending against him and defeating him are important goals of the foot soldier. One of the simplest and most direct methods is to get him off his horse. Once downed, the lone warrior can be outnumbered and overpowered with far greater ease.

There are several methods of unhorsing a character—some heroic and others just grim and efficient. By far the most direct was to eliminate the mount. Once the horse is slain, the rider is automatically on foot. This can be done by missile or melee attack. However, it does have a considerable disadvantage (especially from the commoner's point of view): the horse cannot be claimed as a prize. Since horses are valuable commodities and often the goal of the attack, killing them to dismount the rider is somewhat of a last resort tactic.

Oriental warriors prefer to bring the rider down without harming the horse. Hits from weapons can accomplish this and some weapons are more effective than others. Anytime a rider is struck by a melee weapon of 3 feet or greater length wielded by another mounted character, and the to hit roll was a natural 20 on 1d20, there is a chance that the struck rider is knocked from his mount. If the rider does not have horsemanship proficiency, he automatically falls to the ground (suffering an additional 1d3 of damage). If the rider does have horsemanship proficiency, he is allowed to check against his proficiency. If the roll is successful, the character retains his seating with no ill effect (other than the damage inflicted by the hit). If the roll fails, the character falls to the ground with the effect as noted above.

Foot soldiers using melee weapons of 5 to 9 feet in length have the same chance as a mounted attacker of unhorsing a rider and the rider has the same chance of remaining in his saddle. Foot soldiers using weapons of 10 feet or greater in length have a 25% chance (16-20 on 1d20) of dismounting the rider. Again the rider is allowed a roll against his horsemanship proficiency to remain in the saddle.

COMBAT PROCEDURES

Riders can also be pulled from the saddle by both mounted and unmounted men. A mounted man can attempt to dive on another rider by pulling adjacent to him and leaping from his saddle. If he makes a successful to hit roll, he has grappled the other rider. If not, he falls to the ground. The grappled rider makes a check against his horsemanship proficiency. If he fails, both characters fall to the ground (each suffering 1d6 points of damage). If he succeeds, he remains in the saddle with the other rider hanging from his side. The grappling rider must make a to hit roll thereafter every turn. If he succeeds, the other must again make a proficiency roll as noted above. If he fails, he falls to the ground (and takes damage). Meanwhile, the rider can use a weapon to strike at his grappling opponent. When doing so, he is -2 on his chance to hit.

Men on foot can also attempt to pull a rider from his horse, although this is not an easy task. The attempt can only be made by man-sized creatures or larger. Those larger than man sized count as two men for the attempt. First, the footman has to grab the rider as he passes by. To do this he makes a to hit roll, modified by the speed of the horse. If the horse is moving 6" or less, the footman's chance is reduced by -2, at 7 to 12" the modifier is -4, and at speeds greater than 12" the modifier is -6. If the hit is successful, the rider must make a proficiency check to remain in the saddle. If the attempt to unseat the rider fails and the horse is moving faster than 12", the animal is allowed a free set of attacks against the footman.

For each additional footman grappling (up to 4), -1 is applied to the proficiency check. If the rider is pulled from his horse by more than one person, he suffers no damage, since he is likely to land on someone on the way down. If a horse can be surrounded by eight men, they can pull both the horse and rider down. Of course, all during this the horse and rider are allowed their normal attacks.

Finally, given time and materials, set defenses can be prepared to dismount riders and stop horses. Most of these are simple tricks and traps—ropes hung between trees at the rider's height, tripwires, etc. The DM must determine the success of these types of traps. For defense against horse attack, sharpened stakes can be set in the ground. It takes two men an hour to prepare a 10-foot-square area with stakes of about 4 to 5 feet in length, provided there is a supply of bamboo or light wood available. These are easily spotted and can be avoided simply by turning aside or the rider can attempt to urge his horse through. This requires a proficiency check just as if a jump or leap were being attempted. If the horse does enter the defended area, it will crash into 0-3 of these stakes (1d4-1) for every 10 feet of depth of the barrier. Barding will reduce the number of stakes which hit (by -1 for chain and -2 for plate). Each stake causes 2d6 points of damage to the horse.

The rules for dismounting a horse rider also apply to other riding creatures that a character may encounter.

Disarming

At times characters will find it necessary to disarm an opponent. A party member may be *charmed* into attacking his friends or the characters wish to capture an opponent without being harmed greatly themselves. Disarming can be done by two methods—parrying the weapon out of the opponent's grasp through superior weapon skill or wresting it from his grasp with one's bare hands.

To disarm with a weapon, the character must be using a melee weapon of equal or greater size than that of the victim. He must declare at the beginning of the round that he is attempting to disarm. A normal to hit roll is made but the attack does no damage. Instead, the victim must pass a saving throw versus petrification or have the weapon knocked from his grasp. The weapon falls 1d6 feet away from the disarmed character. One round is needed to recover the weapon.

To disarm an opponent with one's bare hands, the character can use either the weaponless combat system explained in *Unearthed Arcana* or, if he has the proficiency, the martial arts skills explained later in these rules. When using martial arts, the character can attempt to knock loose a weapon of any size. The process is the same as that for disarming with a weapon, except that the victim is allowed a +2 to his saving throw.

When attempting to disarm a character using a two-handed weapon, a successful attempt knocks loose only one hand. Thus two successful disarming attempts must be made in the same round for the character to be disarmed. Should only one succeed, the opponent simply regrips his weapon at the end of the round.

Subduing Opponents

It is sometimes desirable to defeat an opponent without killing him. This

is particularly true of the shukenja character class, since they are normally forbidden from killing. Nonetheless, the shukenja character needs some method of defeating and overcoming NPCs and monsters. Furthermore, characters may have the need to take prisoners or a hostage, both of which are only useful when they are alive.

Subdual can only be used against creatures with at least a modicum of Intelligence—they must be of at least the low Intelligence rating. However, those of genius Intelligence or greater can only be subdued if they voluntarily decide to surrender. They know too well the type of fate that awaits most prisoners. Subdual can be used against any kind of creature or NPC, but a player character can never be forced into submission. Player characters may decide to surrender, but this choice is left to the player.

Players must declare any subdual attempt at the beginning of the fight. After this declaration has been made, attackers are assumed to be striking with the blunt edge, flat, haft, butt, pommel, or hilt of their weapon. Damage from each blow is determined normally, but only 1/4 of this causes a loss of hit points. The remaining 3/4 is subdual damage. Subdual damage is recorded separately from the hit points lost. When the subdual damage exceeds the total starting hit points (not the current hit points) of the creature or character, the being is subdued and surrenders. However, if any attack is made on the being for normal damage after the declaration to subdue, the creature will not surrender. All subdual points disappear and the creature is fought normally.

A subdued creature must stop fighting and drop its weapons. At this point, if the players can communicate with the creature they can attempt to exact an oath from the defeated being. The oath can be some particular task or promise exacted from the creature or character, such as "Leave this province never to return," "Go to your lord and tell him of your humiliating defeat," or "Swear never to haunt this place again." The DM secretly rolls against the creature's honor (if it possesses any honor points) or makes a saving throw versus death for the subdued creature. If the die roll is equal to or less than the creature's honor or the saving throw is failed, it complies with the request. Otherwise, the creature makes a show of agreeing but does not honor the request, instead hoping to wreak vengeance on its captors at a later time. Alternatively, the victor can choose to keep the creature captive. In this case, it seeks the first opportunity to escape. It only remains humble and docile as long as its captors maintain the upper hand.

The Psychic Duel

Two fearsome samurai swagger into the dusty street. Toe to toe, they glare menacingly at each other. The buzzing of flies is the only sound to break the silence. Each stands impassive, unflinching. Sweat runs down their mustaches. Then, finally, one of the two makes a sudden move! With a quick bob of his head, he bows to the other. So defeated, he turns and tries to lose himself in the gathering crowd. The other grins broadly—he has won the battle without even touching his sword!

The encounter described above is a classic example of the psychic duel—a fierce but hidden struggle fought between warriors proud of their skills and their honor. The psychic duel is a type of mental combat that can be practiced by any character race or class. It does not require psionic talent. It is a test of the wills of the duelists—their courage, skill, and determination. It is an invisible fight, the outcome revealed by a faint grimace, the flicker of an eyelid, or the tic of a muscle. In it, the character displays his mental determination as a warrior, showing just how tough he is. Will he attack with wild abandon? Is he cool and calm, confident in his skill? Is he willing to risk absolute death in the coming fight? By showing such fearless qualities, the character may win the duel, possibly thus avoiding the need to fight altogether. Sometimes the wise man is one who recognizes when he is outmatched and admits defeat before it actually occurs.

Although the psychic duel can be attempted by anyone, it can only be done under special circumstances. It can only be used on or by intelligent creatures of human or humanoid races. It is strictly a one-on-one duel, a single character facing off against another. It is never used between friends or companions, such an action being highly insulting and dishonorable for both (-3 points of honor). The characters cannot have crossed weapons before during the encounter. Neither can it be used if they are attacked by others during the course of the psychic duel. For example, it is not used in the heat of a furious battle, but it might be used in a challenge before the battle begins. Likewise, it might be used on a swaggering bully in the street, forcing him to recognize his superiors.

To resolve a psychic duel, the characters spend the round within 10 feet of each other, concentrating their will. Each then rolls a saving throw vs. death. Kensai characters have a bonus of +2 to the roll when facing non-

kensai characters. If one character makes a successful saving throw and the other does not, the successful character has won the duel. If both characters fail the saving throw, the duel is inconclusive and neither wins. If both characters make the saving throw, they are locked in the mental battle and the duel continues for another round. Should one player break off the duel and attack before it is resolved, he is the loser (i.e. his nerve has broken).

The winner of a psychic duel gains 2 points of honor if his opponent is of a higher experience level than himself. If the two are equal level, the winner gains 1 point of honor. If the loser is of lower level, the winner gains no honor for the duel.

The loser of the psychic duel has two options. He may either retreat, losing points of honor equal to those gained by the victor, or he can attack, regardless of the outcome of the psychic duel. However, if he attacks he is -1 on his initiative, to hit, and saving throw rolls throughout the ensuing battle. No surprise roll is made, since both sides are prepared.

Martial Arts

In the world of *Oriental Adventures*, the martial arts are a style of combat that never developed significantly in the rest of the AD&D® game world. It is perhaps one of the most unique features of this land—the development of the body into a useful weapon, capable of defeating opponents supposedly better armed and armored than the unarmed fighter. The unarmed fighter uses his entire body—his hands, feet, legs, arms, head—any part can be turned into a weapon. To achieve this skill, he must undergo rigorous training. This training requires great physical and mental discipline to master the styles, maneuvers, and feats of the martial arts. The unarmed fighter must learn to anticipate actions, harden his body, block out pain, and summon energies from deep within himself. This is not easy and requires a deep commitment on the part of the character.

There are several reasons why the martial arts have been developed to such a high degree within this society. Part of it is the philosophy and outlook of the people. Found throughout all the lands is a belief in the forces of nature. These forces are not just abstract concepts, they surround the character and charge everything about him with hidden energies. Nor is the character a passive observer of these forces. He is part of them, just as they are part of him. Therefore, he too can draw upon these forces and use them. Furthermore, he strives to live in harmony with these forces, perhaps appeasing them with offerings and prayers or learning to commune and understand them. But before he can do this, he must learn, develop, and harmonize the forces within himself. By doing so, he is able to live at peace with the natural forces. While tools can be effective in changing the face of nature, they are outside this harmony, they intrude upon it. Understanding one's own body and its capabilities is thus one factor leading to the development of unarmed fighting skills.

Several religious beliefs espouse the idea that this world is a passing thing, that with time, everything will change. As such, material possessions have little real worth or value—they are not permanent. Devout followers of these beliefs try to divest themselves of the desire for the material world, since these are impediments to ultimate perfection. Only the inner qualities of a man are permanent and positively known. Reliance upon a tool such as a weapon is reliance upon the material world. Only by knowing themselves and their own value can they achieve perfection. Thus, they learn and develop their own abilities to understand themselves.

There are other, more pressing social reasons for the development of unarmed fighting. The Oriental society is not like the other societies of the world. Where the peasant of another land always keeps and feels entitled to carry a sword or similar weapon, it is not unusual in the lands of *Oriental Adventures* for severe edicts to be passed restricting the ownership of such weapons. This is particularly true in conquered lands and notoriously troublesome provinces. Punishments could be quite severe, including torture and execution. Given these restraints, commoners often had to find other ways to defend themselves.

In time, these skills became widely practiced and honorable. Efforts were made to regularize the styles and training practices. Careful study of scientific principles and religious concepts followed. Unarmed fighting became an art which if practiced diligently and correctly could guide the student to self-perfection.

With the spread of martial arts skill, every land developed its own styles. The fighter had to learn to counter weapons favored in the local area and studied the natural styles of the beasts of his land. Each style was further divided by the masters who taught it. Each developed his own particular moves and methods and two masters of the same style could easily fight

in entirely different forms. Thus, there grew a vast proliferation of methods of martial arts, some might favor use of the feet while others might rely on evasion and throws and so forth. Arguments and challenges over which style was better were quite common, as fighters of different schools sought to establish the supremacy of their claim. These were often spectator events, with hundreds of interested onlookers.

At the lowest level, the martial arts train the fighter in the use of his body. The primary goal is to train the fighter so that he can avoid being hurt. However, different masters espouse different ways of reaching this goal. Some styles are mainly defensive, diverting or avoiding the attack. Other styles are more aggressive, their masters believing that attacking is the best way to protect oneself. Others demand the fighter learn and master many different weapons to understand their use.

Unarmed combat uses many different techniques, depending mainly on the style learned. Forms include punches, blocks, kicks, pushes, throws, holds, locks, and dodges—a near infinite variety of moves. Unarmed combat is also a misnomer. Students are often expected to learn how to handle common and unusual weapons. However, using many of these weapons effectively requires the same discipline and training as the unarmed or open-hand forms and so their use is only taught as part of a particular martial arts style. To give a peasant a tui-fu and expect him to fight with it effectively is foolish, but in the hands of a master of martial arts it can become a deadly weapon.

This section covers how martial arts skills are learned and used in combat. Some of the styles described are historical. But, as noted above, there can be hundreds of different styles, so a part of these rules describe how the DM can create different and unique styles as befits the campaign. One never knows when there might be a hermit in the hills who has developed a new fighting style!

The martial arts given here are designed to fit within the rules the AD&D® game. Players should not expect a detailed listing of every type of combat move, thrust, or parry that combine to make a complete style. Styles are defined by their effects within the rules—number of attacks, damage, armor class, and principal attack form. As characters rise in levels, they may also learn a number of specialized maneuvers inherent to a style. However, such powers only come with dedication and training!

Styles

Under *Oriental Adventures* rules, the martial arts are classified by five different characteristics—number of attacks, damage, armor class, principal attack form, and special maneuvers. When grouped together, these elements form a style. There can be as many styles as there are possible combinations of these elements. Each style is different and must be learned separately. Styles are often given descriptive or poetic names, based on how the style works, its appearance when used, or the source of inspiration. There are animal names (Snake, Monkey, Tiger, etc.), poetic names (Eight Drunken Fairies), and descriptive names (Empty Hand, Springing Legs, Eight Fists, etc.). Each identifies a particular style. In addition, styles are further identified by their use. Some are highly defensive, relying on the inner power of the user to overcome the opponent; others are aggressive, stressing form and channeled power in hard and sudden attacks. Below are listed some common styles.

Table 68: COMMON MARTIAL STYLES

Name	# of At.	Damage	AC	Principal Attack	Special Maneuvers
Karate	3/1	1-6	8	Hand	Strike 1, 2, 3 Kick 1 Movement 1 Mental 1
Kung-fu	2/1	1-6	6	Hand	Lock 1, 2, 3 Strike 1, 2 Kick 2 Movement 4 Mental 5
Tae Kwon Do	1/1	1-8	8	Foot	Kick 1, 2, 3 Strike 1 Throw 4 Movement 5
Jujutsu	2/1	1-6	7	Hand	Throw 1, 2, 3, 4 Movement 1, 3 Vital Area 1, 2 Mental 1, 2, 3

MARTIAL ARTS

Number of attacks functions in the same manner as it does for normal combat. When using martial arts, the number of attacks depends on the style used and may differ from the number of attacks with weapons. Thus a character's ability to attack may increase, decrease or remain the same when using martial arts.

Damage is the die that is rolled to determine the effect of a hit. Defensive styles generally do low damage; offensive styles have the opposite effect.

Armor class is a measure of the degree of protection the character gains when using the style. This protection comes from the character's training which may allow him to avoid, deflect, or withstand blows.

Principal attack form is the part or parts of the body most often used in the style. So long as the character has the listed body part free he can continue to make effective attacks. Karate emphasizes the fist, so the character can attack even though his legs may be held. Other styles use the legs, elbows, torso, etc.

Special maneuvers are the secrets of the art, secrets that allow fantastic feats, but are difficult to learn. These include things such as Backward Kick, Sticking Touch, Great Throw, Ironskin, and other normally impossible abilities.

Creating a Style

In addition to using the common styles already listed, the DM is encouraged to create new styles for use in his campaign. These styles are taught by various NPC masters. A style is created by choosing the general characteristics of the style and then selecting values, terms, and abilities from the lists given in the text.

The DM should first decide whether the style is hard, soft, or a combination of the two. Hard styles emphasize the use of the muscles and bones for power. They usually use very direct movements and are generally offensive, stressing the attack. Soft styles rely more on the inner power of the character to provide the necessary energy, although they too require conditioning of the muscles. Their movements are much more fluid and circular and are generally considered more defensive. These movements divert the attacker, using his own force against him, and making an attack only after the enemy has committed himself. The training is more mentally oriented, showing the student how to focus and use his inner power. Styles that combine both hard and soft attempt to use the best practices from each. Circular and gentle defensive movements are combined with swift and direct attacks. Physical training is balanced with psychic training. All styles can make use of a number of unusual weapons.

Next, the DM must choose the principal method of the style, the fighting method most commonly used in the style. When a character attacks, he more often than not uses the principal method of the style. Each principal method describes the most common means of attack—those with kicking method use many kicks, those with throwing rely on grappling and leverage, etc. However, every style incorporates moves from other methods, since reliance on a single form would certainly mean defeat.

Table 69: Martial Style Combinations lists all the different choices available for creating a style. As the DM makes selections, his choices determine the armor class, number of attacks, damage, and body part used by the style.

Table 69: MARTIAL STYLE COMBINATIONS

Form	AC Mod.	#AT Mod.	Damage Mod.	Body Part
Hard	1	1	4	—
Soft	3	0	2	—
Hard/Soft	2	1	3	—
Principal Method				
Kick	1	1	4	Foot
Lock	1	1	2	Body
Movement	2	1	2	Legs
Push	2	1	1	Hand
Strike	1	1	4	Hand
Throw	1	1	2	Body
Vital area	2	1	4	Hand and foot
Weapon	1	1	by weapon	Hand and arm

Notes Regarding Style Combination Table

Form/Principal Method—The DM must select one form and one principal method for each style.

AC Mod.—Total the AC Mod. from the form and the method chosen. Subtract this number from 10 to get the Armor Class of the style.

#AT Mod.—Total the #AT Mod. from the form and the method chosen. This is the number of attacks allowed in a melee round when fighting in this style. This number of attacks does not apply for any other style or when fighting with normal weapons.

Damage Mod.—Total the Damage Mod. from the form and the method chosen. Round this number (up) to the nearest die size used in the game. Thus, a total of 6 equals 1d6. A total of 4 equals 1d4. A total of 5 equals 1d6. This is the basic amount of damage done when fighting in the style.

Body Part—This lists the part or parts of the body most commonly used when fighting in this style. Kicking relies on the feet, while throwing makes use of the whole body. So long as a character has the listed body part unbound or free to move, the character can still attack effectively with that particular martial arts style.

In addition to the basic information concerning the style of the martial art, the referee must also determine what weapons (if any) are taught under the style. The DM rolls 1d4 and subtracts two from the result. This is the number of weapons that are taught under this particular style of martial arts. The DM can select the weapons from those that can be used in martial arts only.

Finally, the DM must determine the special maneuvers used by the style. This is explained in the next section, Special Maneuvers.

Special Maneuvers

Special maneuvers are actions and abilities that require intensive study and skill to learn. In return, they give the user greater-than-normal results and can be used to great effect. Some maneuvers are actions that the character can attempt during the course of a fight (Flying Kick, One Finger, etc.), others are constant abilities that once learned are always in effect (Ironskin, Blind Fighting, etc.). Combat maneuvers are risky in that failure often leaves the character in an exposed or dangerous position. A combat maneuver costs the character one or more of his attacks for the melee round. A movement maneuver counts as movement, preventing the character from making any attacks that round (unless the maneuver notes otherwise).

All maneuvers are organized according to the principal method of fighting used. Kicking covers actions involving kicks; movement includes leaps, tumbles, dives, and acrobatics. In addition, each maneuver is identified as being hard, soft, or hard/soft. This corresponds to the general classification of the fighting style. A soft fighting style mainly uses soft special maneuvers and a hard style uses hard special maneuvers. This does not prevent crossover between the two styles, it just indicates the general type of maneuver each style uses.

To determine the number of special maneuvers taught by the style, roll 1d8. This is the number of special maneuvers that can be chosen only from the principal method of the style or from the Mental and Physical Training lists. Then, a second roll of 1-3 is made to find the number of maneuvers chosen from other methods (or again the Mental and Physical Training category). All styles usually incorporate a few maneuvers from other methods to provide the character with an arsenal of tactics.

The special maneuvers of each method are ranked according to the difficulty of each maneuver. The lower the number of the maneuver, the easier it is to learn and execute. When selecting the special maneuvers, there must be a progression from 1 on up. However, the progression does not need to be within a single principal method and there can be more than one maneuver at the same difficulty level. A style could begin with Circle Kick (1), Flying Kick (2), All-around Sight (2), and end with Backward Kick (3). The ranking is given to determine the order in which the abilities are gained. A higher difficulty maneuver can only be learned if those beneath it have already been learned.

Special maneuvers are not gained immediately upon learning the martial art style. They require extra training and are learned gradually. How these maneuvers (and martial arts proficiencies in general) are gained is explained under Learning Martial Arts.

In addition to the maneuvers grouped under the principal method, there is the additional category of Mental and Physical Training. These are special maneuvers that can be learned in any style because of the methods of practice and discipline of the training.

Table 70: MARTIAL ARTS SPECIAL MANEUVERS

Kick	Movement	Strike	Weapon
1. Circle kick (hard) 2. Flying kick (hard) 3. Backward kick (hard/soft)	1. Feint (hard/soft) 2. Prone fighting (soft) 3. Immovability (soft) 4. Missile deflection (soft) 5. Leap (soft) 6. Speed (hard/soft) 7. Slow resistance (hard/soft)	1. Iron fist (hard) 2. Crushing blow (hard) 3. Eagle claw (hard)	1. Weapon catch (hard/soft) 2. Weapon breaker (hard/soft) 3. Steel cloth (soft)
Lock	Push	Throw	Mental and Physical Training
1. Choke hold (hard/soft) 2. Locking block (soft) 3. Incapacitator (hard/soft) 4. Immobilizing (hard/soft)	1. Concentrated push (soft) 2. Sticking touch (soft) 3. One finger (soft)	1. Fall (hard/soft) 2. Instant stand (hard/soft) 3. Hurl (hard) 4. Great throw (soft)	1. Meditation (hard/soft) 2. All-around sight (soft) 3. Mental resistance (soft) 4. Blind fighting (soft) 5. Ironskin (hard) 6. Levitation (soft)
		Vital Area	
		1. Pain touch (soft) 2. Stunning touch (soft) 3. Paralyzing touch (soft) 4. Distance death (soft)	

Principal Methods

Kick

Circle Kick: In this dramatic kick, the attacker builds up power and momentum by spinning in a complete circle before landing the kick (usually on the side of the head or body). If successful (a normal to hit roll), the kick does twice normal damage. If unsuccessful, the character loses the next attack he is normally allowed as he tries to recover his balance.

Flying Kick: This spectacular kick requires at least five feet of running space. The character leaps high into the air and lands with a powerful kick to the head (or head height for larger than man-sized creatures). If the kick connects, the character does triple normal damage. If unsuccessful, the character falls to the ground adjacent to the intended target and must spend a round getting back to his feet (unless he also has Prone Fighting or Instant Stand).

Backward Kick: This seemingly innocuous kick is extremely difficult to master. The character attempts a normal attack at any creature directly behind him, either kicking his foot over and behind his own head or lashing out straight backward. He does not have to turn around and face his attacker. The kick does normal damage, but a failed attempt has no ill effects.

Lock

Locking is the art of gripping an opponent in such a way that prevents him from acting—twisting an arm so the joint is locked, applying pressure to choke off breathing and blood flow, etc.

Choke Hold: This teaches the character the correct way of applying pressure to render an opponent unconscious. When using a choke hold, no attacks can be made in the next round as the attacker is entirely occupied in gripping and holding his opponent. If a successful to hit roll is made, the choke has been applied. Once applied, the hold must be maintained until the end of the next melee round (during which the character can take no other action). The victim can attempt to escape by making a successful to hit roll, modified by a -2 on the die roll. The escape attempt can be tried as many times as the victim has attacks. If the character fails to escape, he falls unconscious at the end of the round. He remains unconscious for 1-3 rounds.

Locking Block: This action can be attempted instead of a normal attack. It can be used against other unarmed fighters or melee weapon attacks. A normal to hit roll is made. If successful, the character has trapped his opponent's weapon, arm, or leg in a scissors arm-lock and it cannot be used to make attacks. In addition, so long as the victim is so trapped the character can make attacks (using the feet only) with a +4 on his chance to hit. The victim can break the lock by expending an attack and making a normal to hit roll for success. The locking block does not cause damage.

When used against an unarmed fighter, an unsuccessful locking block causes no penalty other than the fact that the attack has been lost and no damage is done. However, when used against a weapon, an unsuccessful locking block results in the character taking damage from the weapon. In attempting to make the block, the character has only managed to get himself hit by the weapon.

Incapacitator: By gripping the opponent and twisting the joints, the character can render one finger, arm, or leg useless for 24 hours and cause double normal damage. The effects of incapacitating a limb are

explained under the *wu jen withering palm* spell. A successful to hit roll must be made and the victim is allowed a saving throw vs. paralyzation. If the saving throw is failed, the appropriate limb is rendered useless. If the saving throw is made, the attack fails. An unsuccessful attack (either a failed to hit or a successful saving throw) has no effect on the attacker other than the waste of an attack and the lack of damage done. This maneuver is particularly useful to prevent opponents from escaping or making attacks.

Immobilizing: With one hand the character is able to grip and hold an opponent in a way that keeps him from taking any action. The character is still able to make attacks (using either his feet or his other hand), even applying an immobilizing lock on another victim. A successful to hit roll must be made and the attack does no damage. Immobilized characters can attempt to escape by spending a melee attack to break the hold. However, the chance of success is modified by -6 to the die roll. An unsuccessful immobilizing lock results in a -4 modifier on the character's next attack.

Movement

This method relies on the training of the character in the control and positioning of his own body—his posture, stance, and reflexes. From it students learn the importance of speed, sudden changes of direction, and footwork. It is seldom very offensive, but when combined with other styles creates a dangerous and deadly fighter.

Feint: A feint is a trick where the character begins an attack in one direction and at the last minute changes it to another direction. When done successfully, the opponent is out of position to the new attack and cannot defend as effectively against it. A feint requires one melee attack to execute. A normal to hit roll is made and if successful the character's next attack gains a +2 on the chance to hit. The feint itself does no damage. If unsuccessful, the character suffers no penalty other than the loss of the attack.

Prone Fighting: Prepared for any circumstance, the character is able to fight effectively even when lying on the ground. This special maneuver is constant—it applies any time the character is knocked from his feet. The only limitation is that the character can perform no other special maneuver (except Instant Stand) when prone.

Immovability: By carefully positioning his feet and learning to tense and relax various muscles, the character can avoid being knocked, lifted, or thrown off his feet. Any time these would occur, the character is automatically allowed a saving throw vs. paralyzation. If the save is successful, the character remains where he is.

Missile Deflection: Relying on the speed of his reflexes and the nimbleness of his footwork, the character is sometimes able to avoid non-magical missile attacks (including magical arrows and bolts). This ability is constant although the character must be aware of the attack. The character is allowed a saving throw vs. paralyzation against each attack. If the save is successful, the character has dodged the missile; if not, the missile hits normally.

Leap: The character is able to perform extraordinary feats of springing and leaping by channeling his inner power, mentally making himself as light as a feather. From a standing start the character can spring four feet into the air and three feet forward plus one foot for each level of the character. He can also flip in mid-air to automatically change his facing. Such

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springs do not take an entire melee round, costing instead only one attack allowed during the round. Thus a character could flip over an opponent, land behind him, and execute an attack from the rear with his next melee attack. From a running start, the character can spring eight feet upward and ten feet forward plus one foot for each level of the character. The character must have at least 10 feet of running space for springing. In both cases, the character must make a normal to hit roll to see if he lands safely. If the roll is made, the leap or spring is successful. If the roll is failed, the character makes the leap but falls to the ground upon landing.

Speed: The character has developed lightning-fast reflexes and powerful muscles mainly by concentrating and learning how his body controls its movements. The character gains twice the normal amount of melee attacks he is normally allowed (both with the martial arts and normal combat) and moves at double the normal combat movement rate (only). The increase in movement rate does not apply to normal movement nor can the movement speed be maintained for more than five rounds. This special maneuver is difficult and tiring. It can only be done once per day and can only be maintained for five rounds. At the end of this time, the character must rest for 1-3 rounds.

Slow Resistance: Having developed his body and disciplined his mind, the character is automatically immune to *slow* effects.

Push

Pushing is a soft form of combat, primarily protective in nature. It relies on the character's understanding of the forces of motion. The opponent's own force is turned against him, deflecting his attack, throwing him off-balance, or knocking him backward with a single touch. Learning this art takes great mental discipline but does not require great strength.

Concentrated Push: The character focuses his inner energy into his hands, giving him great results even from a gentle push. On a successful to hit roll the opponent is knocked back one foot per level of the character. If the distance is greater than three feet, the victim must make a successful saving throw vs. paralyzation to remain on his feet. If the victim hits a solid object, he suffers damage as if he had fallen the same distance. Note that those with Immovability can resist being knocked back. If the Concentrated Push attack is unsuccessful, all attacks made against the character for the remainder of the round have a +2 on their chance to hit.

Sticking Touch: The character has so attuned his sense of touch that even by lightly placing his hand on another he can cause it to follow their every move. A normal to hit roll must be made and the touch does no damage. However, so long as the character remains in contact, he gains +2 on all subsequent to hit rolls and his armor class improves by 2, since he is able to feel the impending move of his opponent before it happens. The touch can only be broken by the opponent moving in a way or at a speed beyond the abilities of the character. Thus, if the opponent had the Leap maneuver he could use this to break contact. However, if both knew this maneuver, the character could automatically choose to leap at the same time as his opponent, keeping his contact unbroken.

One Finger: This skill requires long and difficult practice. It is said that the student first learns to push a heavy bell with the touch of a single finger. He concentrates then on touching it lighter and lighter while making the bell swing even more. Finally, he reaches the point where he can make the bell move without actually touching it. His inner power extends from his finger and pushes the bell. At this point he has mastered One Finger.

One Finger gives the character the power of Concentrated Push without having to touch the target. The character simply concentrates and points his finger at the victim. The range is equal to one foot per character level. One Finger requires great concentration and is the only action that can be taken in the melee round regardless of the number of attacks the character has. A normal to hit roll must be made. If successful, the victim is affected as if hit by a Concentrated Push. If unsuccessful, the attack misses and has no effect.

Strike

Iron Fist: Through various toughening exercises, the character has hardened his hands so much so that they feel like steel. The character does 1d10 points of damage on each attack, if his principal body part used is the hands. If the principal body part is not the hands, the character does 1d10 points of damage on one attack per melee round.

Crushing Blow: The character is able to shatter or break hard objects with a blow of his hand. This includes wood, ceramics and masonry but not metal. The character can break 1/2" of wood or 1/4" of brittle stone per level. The DM can modify this based on the shape, hardness, and age of

the object. If used against a living target, the character causes normal damage plus points equal to his level. The Crushing Blow requires great concentration and is the only action the character can do in a round regardless of the number of attacks normally allowed. In all cases a normal to hit roll must be made. The DM must determine the number needed to hit a stationary object (based on its hardness). If the die roll is failed and the character is striking a hard object (such as a stone), he has seriously hurt his hand. He suffers damage equal to what he would do on a normal attack and the hand is unusable for 24 hours.

Eagle Claw: Through physical exercise and concentration, the character can summon immense crushing strength into his hand. On a successful to hit roll he can shatter objects (snap spear shafts, crush stones, etc.), crush metal items, and cause 3d10 points of damage on an attack. This requires great concentration and is the only action the character can take during the round.

Throw

Fall: The first maneuver any student of this style learns is how to fall correctly. He learns to fall and roll, taking the impact of the fall on the safest areas of his body. Once learned this maneuver is constantly in effect. Thereafter he suffers only 1/2 the normal amount of damage from any fall.

Instant Stand: After learning to fall, the student learns how to gain his feet quickly either by rolling up to a standing position or using an acrobatic jump. Normally one round is required for a character to gain his feet, but a character knowing this maneuver can regain his feet automatically instead of making an attack. He may do other actions in the round if he has attacks available.

Hurl: This type of throw relies a great deal on strength and less on leverage. The character can attempt to pick up an opponent and throw him to the ground 1d4 feet away. The victim suffers double damage from the throw. Characters with Immovability can resist this maneuver. A successful to hit roll must be made for the Hurl to work. If the roll is failed, the character loses all remaining attacks for the round and automatically loses initiative for the next round.

Great Throw: Using leverage and his opponent's momentum, the character is able to throw his enemy a great distance. A normal to hit roll must be made. If the victim is stationary, the character can throw him one foot per level. If the victim is charging the character, the distance thrown is six feet plus one foot per level. The victim suffers triple normal damage from the throw. If the to hit roll is unsuccessful, the opponent has countered the move and the character has been knocked off his feet, automatically losing initiative the next round.

Vital Area

This method is much like strike or kick in that it relies on the blow for effect. However, the strength of the blow is not nearly as important as where it is delivered. The vital area method teaches the character where and how to strike at the weak spot on his opponent's body—the throat, the ears, the foot, nerve points, and other places. Because the training requires a knowledge of anatomy, the special maneuvers listed can only be used against human and humanoid opponents.

Pain Touch: Simply by pressing his finger against specific points of the body, the character can cause great pain in his victim. This can be done in place of a normal attack. It causes no damage, but if the to hit roll is successful, the victim feels as if he is on fire. Thereafter, he will be -2 on his chance to hit and +2 on chance of being hit. The effect lasts for 1-3 rounds. There is no adverse effect on the victim if the to hit roll is failed.

Stunning Touch: With a light slap of his fingers in the correct place, the character can stun and daze his opponent. This can be done in place of a normal attack and causes no damage. A normal to hit roll must be made. If successful, the victim is allowed a saving throw vs. paralyzation. If this is failed, the victim is stunned for 1d4 rounds, unable to take any action. However, should the to hit roll fail or the saving throw be passed, the attack has no effect.

Paralyzing Touch: By placing pressure on specific nerve junctions, the character can paralyze his victim, leaving him unable to move for 1d6 turns. A normal to hit roll must be made and the victim is allowed a saving throw vs. paralyzation. If the attack fails or the saving throw is made, no damage is done.

Distance Death: This is the ultimate skill of this method and requires great practice and concentration. To learn it, the character must practice at a pool of water, driving his finger at it without touching it. As he does so, he concentrates on his own power, trying to extend it from his finger. When

he can hear the echo of his thrust rebound from the water, he has mastered the maneuver.

Distance Death: requires great concentration and is the only action the character can take during the melee round. It has a range of one foot per level of the character. With it the character can choose to apply the effects of Pain, Stunning, or Paralyzing Touch or he can choose to do three times his normal damage on the attack. If Pain is chosen, the victim is not allowed a saving throw; for Stunning the saving throw is -2 on the die roll. In all cases a normal to hit roll must be made.

Weapon

The martial arts often include training in a number of standard and unusual weapons. The training with standard weapons is very much like that which other warriors receive and is covered elsewhere in these rules. However, there are several weapons unique to the martial arts—weapons that cannot be used effectively without training in the moves and positions associated with the martial arts. The maneuvers given below can only be applied when using those weapons that are noted as being exclusive to practitioners of the martial arts.

Weapon Catch: All weapons are routinely used to block and parry an opponent. The Weapon Catch maneuver teaches the character how to use the special martial arts weapons to catch and lock his opponent's weapon in place. Here weapon includes not just melee weapons but also the arms and legs of an unarmed opponent. A Weapon Catch is made in place of a normal attack and a to hit roll must be made. If successful, the character has caught the opponent's attack with his weapon and has locked it in place. The opponent cannot use that weapon to fight with. Furthermore, the character can make further attacks on the opponent with a +2 on his chance to hit, if he has the correct principal body part free to make the attack. The opponent can break the catch by either dropping his weapon or spending a melee attack to attempt to break free. If he attempts the latter, he must make a normal to hit roll to succeed.

If the Weapon Catch attempt fails, the character has managed to foul his own weapon on that of the opponent's. With a quick twist the opponent pulls the character's weapon from his grasp, leaving the character disarmed.

Weapon Breaker: Just as martial arts weapons are designed to catch weapons, they are also capable of breaking them. Indeed, students are often taught this art as it gives them an advantage in combat. The breaking action is a swift blow or twist with the weapon. It can only be used against melee weapons, not unarmed fighters. The character can also use this maneuver when fighting with the bo stick against a sword. A normal to hit roll must be made. If successful, the opponent's weapon must save vs. crushing blow or be broken. If the to hit roll fails or the save is made, the maneuver fails. This maneuver does no damage.

Steel Cloth: With this maneuver, the character need never be without a weapon. Taking a 6- to 10-foot piece of cloth, the character whirls and snaps it tight, keeping it in constant motion, giving it the rigidity of a spear. The cloth is treated as a spear, except that it cannot be thrown. This maneuver is automatic, no die roll is made for success.

Mental and Physical Training

These maneuvers are gained by the character in the course of training and reflect his superb control over mind and body. They do not belong to the categories of principal methods as they can be learned by practitioners of any method or style.

Meditation: The character gains all the powers of *meditation* as explained under the shukenja character description. Shukenja and kensai, who already have this ability, do not need to spend a proficiency to gain this maneuver.

All-around Sight: The character's training makes him more attuned to his immediate surroundings. He is able to detect opponents on all sides of him, provided they are not *invisible*. The character can never be struck from behind or suffer a penalty from a back attack. This maneuver is constantly in effect.

Mental Resistance: The mental exercises and ordeals of the character's training have toughened and strengthened his will. He receives a +2 on all saving throws against mental attacks including *charm*, *illusion*, and *hold* spells. This maneuver is constantly in effect.

Blind Fighting: Under his master's guidance, the character has trained for long periods while wearing a blindfold or in darkened rooms. This has given the character the ability to detect his foes with his other senses. The character suffers only a -1 penalty when fighting in darkness, when

blinded, or when faced by *invisible* opponents. However, any of these in combination with a *silence* spell render the character effectively blind again. This maneuver is constantly in effect.

Ironskin: Rigorous physical training has toughened the character's muscles to the point where he can harden them like iron. The armor class of the character is improved by 2, but only when he is not wearing any other type of armor.

Levitation: This is perhaps the rarest of all the martial arts maneuvers, since it requires the utmost of concentration and mental discipline. Daily the character practices at making his body feel lighter, using his mental power to negate his own weight. Finally, the character succeeds in overcoming all his weight. At this point he can levitate. This maneuver requires one turn of concentration before it can be done. Thereafter the character can move up, down or sideways at five feet per round. He can take no actions while levitating and if his concentration is broken, he falls to the ground. Upon completion of the Levitation, the character must rest for one round before doing any other action.

Stunning and Incapacitating

In addition to the basic abilities and the special maneuvers associated with a martial arts style, all styles have a chance of stunning or incapacitating a man-sized opponent. Whenever the martial arts fighter rolls an unmodified 20 on his to hit roll, the victim must make a saving throw vs. paralyzation. If the saving throw is successful, the victim is not stunned or incapacitated (although he does take normal damage from the attack). If the saving throw is failed, the victim is either incapacitated or stunned. Compare the hit dice or level of the victim to the die roll. If the number rolled is less than the hit dice or level of the target, the victim is stunned for 1d6 melee rounds. If the number is greater than this, the victim is incapacitated for 1-3 hours.

A character attacks a lizard man with martial arts and scores a 20. A saving throw roll is made and 2 is rolled on the die. This is equal to the 2+1 dice of the lizard man, so it is stunned for 1d6 rounds. If the die roll had been 6, the creature would have been incapacitated for 1-3 hours. Creatures with a +4 or greater on their hit dice are treated as having one extra die for this calculation.

Learning Martial Arts

In some ways, learning a martial arts skill is like learning any other proficiency. The character must have a proficiency slot available and spend it on the particular martial arts style he wishes to learn. However, learning a martial art is much more difficult than learning other disciplines, so there are a few more requirements when mastering a martial art.

The character must first find a master to study under. Masters are the teachers of the martial arts. They can be anyone and can be found anywhere. The peasant in the field may also be a master of martial arts. The hermit in the hills may pass his time learning and developing his own style. The master may be a bushi skilled in these techniques who travels the countryside teaching others. He may be a professional teacher who opens a school in a city or village. He may be a famous samurai, willing to pass his skills onto others. A priest in a temple may teach his followers as part of their religious training.

Master is an honorary title, not a character class. Students refer to their teacher as master. Unarmed fighters who have gained a reputation are respectfully called master. A wanderer may enter a town proclaiming himself to be a master. The title is not a measure of the skill or level! There are brilliant masters whose names and deeds are well-known. There are skilled masters, able to teach all but the most difficult feats. There are mediocre masters, just good enough to teach the basics. And there are incompetent masters who hide their poor skills behind the imposing-sounding title. As characters study, they learn the true qualities of the master they have chosen.

Finding a master is not necessarily an easy task. Many masters regard their skills as valuable secrets to be taught to only a select few. Many a style has disappeared because the master refused to reveal his art. Often they do not advertise or even display their skill. They feel that to do so would be proud and boastful, characteristics that are undesirable in a master (and incidentally may incur the wrath of the gods). For many, the ultimate goal of their training is to avoid having to use it. Others feel that their art can only be learned in the most tranquil and secluded surroundings, deep in mountain forests and the like. Such men seldom appear in civilized lands.

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Politics are another reason masters can be hard to find. Conquered peoples are often forbidden to learn or practice their arts lest they become troublesome and rebellious. Powerful temples (often the center of such training) may be destroyed by nervous emperors, warlords, or daimyos. The master and his students are forced to scatter with the winds and many disappear without a trace. In such cases, they may join or form secret societies, clandestinely meeting on rare occasions to train.

Not all masters are such recluses or the skills of martial arts would long since have died away. A large town or city may have a school run by a master. His skill might be well-known and potential students might travel great distances to study under him. The DM can also create other schools teaching the same or different styles. As characters adventure in his campaign, they will undoubtedly hear of some of these schools or may even learn of one of the more secretive masters of martial arts.

Even after finding a master, the character is not guaranteed of training. Masters are notoriously finicky about who they take as a student. The character untrained in martial arts must first present himself to the master with, he hopes, the proper humble and respectful attitude. At this time the character has a 10% chance of being accepted outright. More often than not, the master will dismiss the applicant politely. Now the character must begin courting the master, trying to gain his favor. He must return to the master, bearing some small gift or offering. If this pleases the master (and the character's behavior is still properly respectful), the chance of acceptance is increased by 10%. The character can continue this round of visits until he is either accepted or he offends the master. Once the latter occurs the master will never accept the character as his student.

If the character already has some martial arts skill, he can challenge the master to a fight. This challenge is automatically accepted. A time and place is arranged and the master decides if he or one of his current students will fight the challenging character. If the character is not well-known for his skill, a student is automatically assigned to accept the challenge. This is customary and is not considered an insult to the character. Challenges can be fought to subdue or fought to the death. In most cases, the former is preferred since it spares unnecessary killing. However, the death of an opponent in a challenge is not considered a crime and the victor is seldom punished. Challenges are open to spectators and large crowds may gather to see the outcome. If the character wins the challenge, the master automatically accepts him as a student (although he may actually hope to learn from his pupil). If the character loses the challenge, he can leave and return at a later date when he has gained more skill, or he can humbly beg to be accepted. Such entreaties are particularly effective when the master has disposed of the challenger with humiliating ease.

After a character has been accepted by a master, the DM should determine just what the master knows about the particular style. He automatically knows the basics (which give the Armor Class, etc.). The DM should count the number of weapons used by the style (if any) and roll the nearest die that is equal to or greater than this number. The result is the number of special weapons the master is proficient in. The DM should then total the number of special maneuvers available to the style and roll the nearest die that is equal to or greater than this number. This gives the number of maneuvers the master is proficient in. Special maneuvers are always known from those of lowest difficulty upward (the master is under the same restriction as characters for learning special maneuvers). Once this is determined, these are the things the master can teach. The master never increases in knowledge unless the DM rules that special circumstances dictate otherwise.

Once a character has been accepted by a master, he must remain and study under him for at least one month. At the end of this time, the character spends one proficiency slot and gains the basics of the style—the Armor Class, number of attacks, and damage. He does not gain any of the special maneuvers or weapons that may be taught by the style. At this point, the character does not need to remain with the master constantly. He is free to travel and adventure. He must practice his style for at least one hour a day and must spend six hours per week working with his master. Characters who do not fulfill this obligation cannot add more special maneuvers and weapons.

To learn the special maneuvers and weapons of a particular style, the character must spend additional proficiency slots. For each proficiency slot expended, the character can add one special maneuver or weapon from the style. This does not mean the character just suddenly knows how to do it, but assumes that he has been practicing prior to gaining the maneuver or weapon proficiency. No more than two proficiency slots can be expended on a single martial arts style per level. Special maneuvers must be learned in order of difficulty. All difficulty 1 maneuvers must be

learned before the character can progress to difficulty 2 maneuvers, and so forth.

When a character has learned all the knowledge the master knows, there is no point for him to study under the master. The character can now go off in search of another master—one who knows more about the style or one who teaches a different style.

Multiple Styles and Combining Styles

Player characters can learn more than one style of martial arts at a time. This requires more than one master, available proficiency slots, and dedication on the part of the player character. When fighting, the character must choose which particular style he will use. He gains all the abilities of that style, but none of the other style he knows. Likewise only the special maneuvers of the style can be used, unless they are constantly in effect. The character can change styles from melee round to melee round, however.

After a player character has gained proficiency in two or more styles and has learned all he can from those masters, he can create his own unique style. To create a unique style, the character combines those elements of each style as he desires. He could use the Armor Class of one style combined with the number of attacks and damage of another. All the maneuvers he has learned from each style can be combined in the new single style. He can also instruct others in this new style as if he were a master.



EVENTS AND ENCOUNTERS

The world of Kara-Tur is rich and varied, filled with wondrous palaces, decaying shrines, and stout castles. It is a land where many different things can and do happen, from the exotic to the mundane. It is also a world of change. People die, children are born; earthquakes shatter villages, new homes are built; nations conquer their neighbors, rebellions are crushed. With each event, the face and history of Kara-Tur changes. These events and the changes they bring are an important part of the daily life of characters in Kara-Tur.

Some events are grand in scope, sweeping across entire provinces or empires. Such events seldom involve the player characters directly. The power and force of a great earthquake is more than can be contained by a handful of player characters, although they can certainly try (and under special circumstances may even succeed). However, such an event cannot be ignored. Crumbled buildings and shifted riverbeds will affect the characters in what they know and possibly what they own. Such grand events are rare but create profound shockwaves when they occur. Major events happen only once a year at most.

Of more concern to the player characters are events that happen infrequently, but have more impact on the player characters. When a group of bandits decides to establish a base in the player characters' home province, it is quite possible the player characters may become involved. Caravans will need guards and rewards may be offered for the heads of the villains. Still, such events do not happen every day or life would become just too exciting. Secondary events occur at most once a month.

On the road and at home, many events occur daily. Often these are insignificant and trivial. Sometimes they provide the characters with information, ideas, help, or clues. More often than not, they lead to action and adventure. A bandit party descends on the player characters as they camp and a sharp skirmish ensues. The man-eating tiger prowls the forest looking for a kill. Such events are checked for daily, or perhaps several times a day in particularly dangerous areas.

Finally, there are places where the player characters are involved in time-consuming and thorough investigation. In these places, several things may happen to the player characters in the course of an hour. Sneaking through a ninja village or poking around the ruins of a haunted temple are particularly dangerous activities. Things happen at a much quicker pace. In such situations, encounter checks are made several times an hour.

The encounter system in *Oriental Adventures* combines events of a grand scale with those of everyday occurrence. All events are organized into groups that determine how often they are checked for. Major events occur once a year, if at all. Secondary events are checked for every month. Daily and hourly events are checked for as needed.

Of these events, the DM should determine the major and secondary events at the start of play and at the beginning of every game year thereafter. The DM has the freedom to do many things by determining the events in advance. He can prepare new campaign materials in anticipation of the event (preparing modified maps for a major earthquake), minimizing the amount of delay and "winging it" that would occur. He can begin to introduce the factors leading up to the event into his campaign (the different forces in a war and the rumors of impending war). He can arrange to have the player characters in the right place at the right time. It may be that the player characters are soldiers or commanders of an army about to go to war or courtiers of a prince soon to be assassinated. In this way the player characters are prepared to take their roles in the coming action. Finally, determining the events in advance allows the DM to appear omniscient—*fate*, *divination*, and other spells can be answered with a certain degree of confidence.

THE CALENDAR

In ancient times, one of the great emperors of Shou Lung devised a calendar to fix the occurrence of regular holidays and festivals. This calendar has been highly successful and is commonly used throughout all the civilized lands of Kara-Tur. Listed below are the months of the calendar and some of the special holidays and festivals of the various lands of Kara-Tur. The first of the year falls sometime in modern-day February or March.

Month	No. of Days	Festivals, Feasts, and Holy Days
Tsou	30	New Year's Festival, God of Heaven, Feast of Lanterns, God of Spring, God of Wealth, Fertility Festival, God of Happiness, God of Learning
Ju	30	God of North, Goddess of Mercy
Yu	30	God of Central Mound, Queen of Heaven, Cherry Blossom Festival
Kao	30	God of Medicine, God of South
Kao II	29	Thunder God, Dragon Boat Festival, God of War
Chu	30	—
Hsiang	29	God of Fire, Purification Festival
Chuang	30	Moon Feast Festival, God of Land and Grain, God of Furnace, Great Sage's Birthday
Hsuan	30	Wine God, Yang Feast, Polar Gods, God of Wealth
Yang	29	God of Disease
Ku	30	—
Tu	29	Kings' Festival

Festivals are celebrations that last several days, possibly even weeks. Feasts are just that, reasons to gather together for as sumptuous a banquet as can be afforded. Holy days may or may not be observed—this greatly depends on the religion of the area and the character of the inhabitants. Observances are simple, often used as an excuse to have a feast.

YEARLY & MONTHLY EVENTS

Yearly Events

Table 71: YEARLY EVENTS

Die Roll	Event
1-10	Ambassador
11-15	Assassination of a Lord
16-30	Birth
31	Comet
32-40	Death of a Lord
41-43	Earthquake, Major
44-47	Famine
48-52	Fire, Major
53-57	Flood
58	Incursion, Major
59-68	Marriage
69	New Religion
70-74	Plague
75-78	Political Plot
79-85	Rebellion
86	Tsunami
87	Visitation
88	Volcano
89-100	War

YEARLY AND MONTHLY EVENTS

When determining events, the yearly event (if there is any) must always be determined first. Once it is known, it remains in effect for the entire year—there is only one yearly event in a given year. The yearly event will often determine the type of monthly events that occur.

Yearly events are normally figured only for the campaign area. Thus if the player characters are on the island of Kozakura, a yearly event is determined for Kozakura only. However, if the player characters are expected to travel a great deal or if there are several groups of player characters at different points in the campaign world, the DM should determine the yearly event for every land where the player characters are involved. If the player characters begin in Kozakura but are expected to travel to Shou Lung, a yearly event should be determined for both lands.

Once the DM knows the yearly event, 1d12 should be rolled to find the month the event occurs in or begins. Some events, such as an earthquake, occur in a short period of time. A war, however, can last several months for a single campaign season. The exact description of the event will give a range of time over which it will occur. After determining what month the yearly event occurs in, check to see what the monthly events will be, if any.

Monthly Events

Table 72: MONTHLY EVENTS

Yearly Event			
Die Roll	Assassination, Incursion, Political Plot, Rebellion, War	Natural Disaster	Other
01-05	Accident	Accident	Accident
06-07	Bandit Activity	Bad Harvest	Bad Harvest
08-10	Bandit Activity	Bad Harvest	Bad Weather
11-15	Birth	Bad Harvest	Bandit Activity
16-20	Death	Bad Weather	Birth
21-22	Excessive Taxes	Bad Weather	Birth
23-25	Excessive Taxes	Bandit Activity	Birth
26-27	Famous Person	Bandit Activity	Death
28	Fire, Major	Bandit Activity	Death
29-30	Haunting	Bandit Activity	Death
31-32	Horrendous Monster	Bandit Activity	Famous Person
33	Horrendous Monster	Birth	Famous Person
34-35	Incursion, Major	Birth	Famous Person
36-37	Incursion, Major	Birth	Fire, Minor
38-40	Incursion, Major	Death	Fire, Minor
41	Incursion, Major	Death	Haunting
42-43	Incursion, Minor	Death	Haunting
44	Incursion, Minor	Death	Injustice
45-49	Incursion, Minor	Earthquake, Minor	Injustice
50	Incursion, Minor	Excessive Taxes	Injustice
51	Incursion, Minor	Excessive Taxes	Maiden of Virtue
52-54	Injustice	Excessive Taxes	Maiden of Virtue
55	Major Battle	Fire, Minor	Maiden of Virtue
56-60	Major Battle	Fire, Minor	Maneater
61	Notorious Criminal	Flooding	Marriage
62-65	Recruiting	Flooding	Marriage
66	Recruiting	Flooding	Marriage
67-68	Troop Movements	Haunting	Marriage
69	Troop Movements	Haunting	Notorious
70-71	Troop Movements	Horrendous Monster	Criminal
72-73	Uprising	Horrendous Monster	Notorious
74-78	Uprising	Injustice	Criminal
79-80	Vengeful Stranger	Landslide	Notorious
81-82	No Event	Landslide	Criminal
83	No Event	Maneater	Stranger
84-87	No Event	Maneater	Vengeful
88-92	No Event	Plague	Stranger
93	No Event	Uprising	No Event
94	No Event	VIP Visit	No Event
95-100	No Event	No Event	No Event

Table 72: Monthly Events is organized into three columns. The first column is used during months of armed violence or its potential—war, uprisings, assassinations, and political power plays. The second column is used in months of natural disasters and their aftermaths (as specified by the exact description)—floods, typhoons, droughts, famines, plagues and the like. The third column is used when all is right with the world, no calamities or armed insurrections are occurring. As each event is determined, the DM should note it down on a sheet of paper next to the proper month. The DM is free to change any event he feels is inappropriate, especially when compared to the other events of the year. In addition, the list of events given is only a small selection. The DM is, as always, encouraged to add his or her own creativity to the possible selections.

The events of a year for a group of player characters in the empire of T'u Lung might be constructed as follows: The DM first rolls for the main event of the year and obtains an 82, Rebellion. The month of the outbreak is determined on 1d12, obtaining a 5. One of the provinces of T'u Lung will rise in rebellion during the month of Kao II. Looking at the calendar, the DM decides the plotters of the rebellion will time their uprising to coincide with the Dragon Boat Festival, hoping to catch the government off-guard. Reading the description of Rebellion, he finds that it will last for 1d6 months and rolls a 3. He decides the outcome will be that the rebels will be beaten in the end by the government troops. The events for the first four months of the year are determined on the third column of Table 72: Monthly Events. The next three months are determined on the first column and the last months use the third column again. Making the appropriate die rolls, the DM determines the following events for the year.

- | | |
|-----------|-------------------------------|
| 1. Tsou | — Famous Person |
| 2. Ju | — VIP Visit |
| 3. Yu | — Bandit Activity |
| 4. Kao | — Bandit Activity |
| 5. Kao II | — Rebellion; Incursion, Minor |
| 6. Chu | — Bandit Activity |
| 7. Hsiang | — Recruiting |
| 8. Chuang | — Injustice |
| 9. Hsuan | — Accident |
| 10. Yang | — Haunting |
| 11. Ku | — Bandit Activity |
| 12. Tu | — Marriage |

Finally, after reading the description of each event, the DM creates a story framework to explain the events. At the beginning of the year, a powerful wizard, leader of a secret society, visits the province where he and his fellow members lay the groundwork plans for the rebellion to come. After his visit, an imperial censor (a powerful official somewhat like a member of the secret police) pays call on the ruler of the province to check out reports of discontent, but learns little. In the next two months, bandits in the mountains become more aggressive and dangerous. Actually they are members of the secret society, testing the defenses and fighting ability of the soldiers of the province.

In the month of Kao II, these bandits are joined by a strong force of soldiers from a neighboring warlord and together they arouse dissatisfied peasants and blackguards to rise against the government. At first they are successful, however, they quickly suffer setbacks.

In the month of Chu, the rebels retreat into the mountains and continue their raids, harrying the government forces. Finally, the government conscripts all the able-bodied men it can find and drives the rebels out of their mountain strongholds. The rebellion is broken, although many rebels escape. With the end of the rebellion, the government launches reprisals against those suspected of aiding the rebels—executing, imprisoning and banishing entire families. Alas, many use this as an excuse to settle old scores or steal property. Many innocent people are accused.

In the month of Hsuan, a bridge collapses and several unfortunates plunge to their death. The next month rumors abound that the site of the bridge, now being rebuilt, is haunted by those who died. The bridge cannot be completed until the matter is resolved.

In the month of Ku bandits once again return to the hills, sponsored by the same neighboring warlord who secretly aided the rebellion. Finally, all is put to right as the governor of the province manages to arrange a marriage between one of his daughters and one of the sons of the warlord. It is an occasion of great celebration and feasting, ending the year on a happy tone.

YEARLY AND MONTHLY EVENTS

The events of the above year provide many opportunities for player character involvement at all levels. High-level characters may become caught up in the intrigue of the rebels and the visit of the imperial censor or may command forces sent to crush the rebellion (or be part of the rebellion). Mid-level characters may be rebels, secret aides of the censor, commanders of smaller units of government troops, supervisors of the rebuilding of the bridge, or ambassadors to arrange the marriage. Low-level characters may be guarding a caravan attacked by bandits, spying for the rebels, impressed into government service, or present when the bridge collapses. By knowing these events in advance, the DM is able to prepare adventures for his characters that involve these events.

Always remember that the events of a year do not take into account the actions of the player characters. It is possible (and not unlikely for high-level player characters) that the player characters could change the outcome of many events. In the above example, the player characters might dig up enough evidence for the censor to prevent the rebellion, lead the rebellion to success, prevent the outbreak of cruelty and injustice that follows it, or spoil the marriage plans of the governor and the warlord. When the player characters do cause a change of events, the DM should be ready and willing to change the course of events for the remainder of the year. Often the new events will be obvious and the DM can decide what the changes will be. Other times the events can simply be rerolled. However, the yearly event is never rerolled. If the player characters manage to prevent the yearly event (the rebellion in the above example), no yearly event occurs for that year.

Explanation of Yearly Events

Ambassador: An ambassador arrives from (50%) or is sent to (50%) another land. The ambassador remains for 3d10 months. Ambassadors are sent for a variety of reasons—to prevent war, form a military alliance, arrange a marriage, pay tribute, promote trade, or gain culture. Their arrival is always a major event for those of the court, accompanied by ceremonies and banquets. There is a 10% chance that any arriving ambassador is a gajin from the distant lands beyond Kara-Tur.

Assassination of Lord: A high-ranking lord is assassinated. High ranking lords include emperors, princes, chieftains, daimyos, governors, prime ministers, and ministers of state. If the player characters are vassals of the one slain or have had dealings with that NPC, they may fall under suspicion. They are automatically suspected if they are known enemies of the one assassinated. There is a 30% chance the assassin is taken alive and a 1% chance he accuses the player characters (if they have any connection to the one slain). There is a 20% chance the one assassinated has no clear successor and a power struggle ensues, lasting for 1d6 months (this may result in war if the DM desires). Otherwise, the court is in turmoil for 1d6 months after which things return to normal.

Birth: A high-ranking noble's family has given birth to a child, thereby ensuring the continuation of the line. This is a cause for celebrations both by the noble and those under him. The event is a happy one and feasting and ceremonies last for several days.

Comet: A bright comet is sighted in the sky for 1d4 weeks. This is a portent of some great event. A second yearly event is chosen by the DM and occurs shortly after the comet passes.

Death of Lord: A high-ranking noble dies, either in battle, through misadventure, disease, or peacefully in bed. The effects of succession are the same as those given for Assassination.

Earthquake, Major: A powerful earthquake strikes the land, causing extensive destruction in a 50-mile-radius area. The DM chooses the center point of the earthquake. Before and after the earthquake there are a series of lesser tremors, causing slight damage (as decided by the DM). The major quake destroys cities, reshapes lakes, coastlines, and rivers, causes great fires, and possibly kills hundreds of people. The effects on player characters and their property if in the radius is equal to an *earthquake* spell (severity chosen by the DM). There is a 70% chance that a major fire occurs in any town or city and a 40% chance that a plague will occur in a populated area. The quake lasts only a few hours.

Famine: Drought and poor harvest result in the region undergoing famine. The signs of impending famine are obvious—crops wither, animals die, the poor begin to hunger, etc. The famine lasts for 2-7 months. During this time, the price of food skyrockets 10, 50, or even 100 times its normal price. Marauder groups appear, scavenging for food of any type—cattle, sheep, dogs, horses, etc. Farms in the region produce no income for the year and only 25% of their normal income in the next year. There is a 60% chance of an uprising by the peasants unless steps are taken to relieve the suffering. The population of the area is reduced by 5% per month of

famine. There is a 20% chance of a plague occurring.

Fire, Major: A huge conflagration sweeps a major city of the land, destroying 50% to 80% of the city. Property of the player characters is burned to the ground at the percentage chance equal to the amount of the city destroyed. The city's population is reduced by 10% to 40%. There is a 20% chance of a plague outbreak and a 10% chance of famine. The price of lumber and building materials is 10 times normal for the next four months. The price of food doubles for one month.

Flood: A major flood sweeps the region. If on the coast, severe storms cause the waters to flood the coastal regions. If along a river, a series of heavy rains cause the river to rage and overflow its banks, flooding the bottom land. The waters rise 5-30 feet (5d6). Signs of the impending flood are obvious 2-5 days in advance and levees and dikes can be built to protect against it. Once the flood begins, the waters rise at the rate of 1/2 foot an hour until the maximum is reached. They remain at their high point for 4d6 hours and then subside at the rate of 1 foot per day. Buildings are extensively damaged, although only those in the path of the raging waters are destroyed. The population of the area is reduced by 1% to 10% and the price of all goods is doubled for 2-5 months. Normal movement across the flooded areas is impossible. If the flood strikes during the planting season, income from farms in the area is reduced by 50% for the year. If it strikes during the harvest season, 80% of all farm income is lost and there is a 40% chance of a famine in 1-3 months (unless steps are taken to prevent it). In addition, all floods have a 20% chance of causing a plague. Floods do not occur in desert or arid regions.

Incursion, Major: A major migration of creatures enters the kingdom from outside its borders. Although this migration is not war it is not necessarily peaceful. The size of the incursion should be in proportion to the size of the kingdom. Thus several hundred creatures would be a major incursion for a small province, while several thousand creatures would migrate into a large kingdom. The creatures may be humans, humanoids, or monsters. The migration might be a barbarian horde driven from its homeland or a race of hobgoblins expanding its territory. The newly arrived creatures attempt to live life as they always have, retaining their old habits and speaking their own language. If given to violence and raiding, they continue these practices. The creatures remain until driven out. If allowed to stay, they will, over the years, adopt some of the habits and practices of the new land until they are considered a regular part of life. This migration occurs over a period of 1d12 months.

Marriage: The ruler of the land has arranged an important diplomatic marriage involving either himself or his children. Such marriages are used to secure alliances, gain control over smaller kingdoms, settle disputes, or appease overlords. The marriage is a cause for festivals and feasting.

New Religion: A new religion or a new sect of an established religion appears in the land, quickly gaining converts and followers. There is a 75% chance that this causes hostility and feuding between it and the established religions, leading to skirmishing, temple burning, and battles between warrior monks. Both sides attempt to gain the support of the ruler of the land. There is a 60% chance the ruler comes out in favor of the new religion. If so, there is a 40% chance the ruler bans the other religions, burning their temples, forbidding their practices, and killing or banishing their clerics. Rulers often find it convenient to support new religions as a tool for breaking the political power of established religions. The initial arrival of the new religion takes from 2-7 months, while the feuding between different sects and religions may last for centuries.

Plague: A terrible disease sweeps the land faster than the clerics can check it with their spells. The plague lasts for 2d6 months. There is a 40% chance per month spent in the plague-ridden lands of contracting the disease and a 60% chance of contracting it if in the company of a diseased person. The population of the area is reduced by 5% per month. Those untouched by the disease and those of neighboring lands are suspicious of strangers. Traders do not enter plagued lands and the cost of imported goods increases five times and the cost of normal goods doubles. When a plague strikes, the entire country (unless small) does not become diseased all at once. Rather, the plague moves about, sweeping from town to town like a moving scythe. Thus a town may not yet have been hit by the plague, may currently be in the throes of the disaster, or may have suffered and survived through it already.

Political Plot: A plot to overthrow the present government is discovered or the ruler of the land is convinced that such a plot exists. Many nobles and government officials are stripped of their rank, banished, or executed. If the player characters hold positions within the government or are involved in political affairs, there is a 40% chance they are accused of complicity. If the characters have powerful enemies, this chance is increased to 80%. They must either prove their innocence or suffer the

YEARLY AND MONTHLY EVENTS

consequences. There is a 20% chance that a noble or group of nobles rises in rebellion. Spies and secret police are everywhere, ready to arrest people on the slightest evidence. The political turmoil lasts for 1-3 months.

Rebellion: A powerful lord, secret society, religious sect, army commander, or army of peasants attempts to overthrow the government in the area. The purpose of the rebellion may be to gain independence from the government, avoid taxation and brutal treatment, gain special privileges, or seize the throne. The exact cause of the rebellion is left to the DM. Likewise the exact strength of the rebellion and the final outcome are left for the DM to decide. If the rebellion involves the player characters in military battles, it is strongly recommended that the Dungeon Master use the BATTLESYSTEM™ Fantasy Combat Supplement to create and play several battles with his players. If these rules are used, the DM can give the players responsibility for the management and strategy of either the rebels or the government troops. This, in itself, will create an entire series of adventures for the player characters. If the BATTLESYSTEM™ Fantasy Combat Supplement rules are not used, the rebellion lasts for 1d6 months before succeeding (highly unlikely) or failing. Captured and defeated rebels can expect no mercy from their masters.

Tsunami: A great wave (as per the spell *tsunami*) strikes a 50-mile section of coastline. The effects are the same as the spell. The wave is 100 to 200 feet high when it hits. It strikes with little warning. The population of the area is reduced by 70%. Countries without coastlines treat this event as no event for the year. In its aftermath, there is a 10% chance of plague occurring. The price of building materials triples and the price of all other goods doubles in the area. While the tsunami strikes quickly, the effect on prices lasts for 1-2 months.

Visitation: A major deity appears somewhere in the land, either for good or ill. News of the appearance travels fast and the site is revered or despised depending on the nature of the visitation. If the site is revered, it becomes the object of pilgrimages by the faithful. The religion or sect orders the construction of a temple or shrine on the site. If the site is despised, the fortunes of those in a 5-mile radius fall. Common folk move away if possible and the area is generally shunned. It becomes the secret meeting place of evil followers and monsters.

Volcano: Either a dormant volcano erupts (70%) or a new volcano appears (30%). In either case, the eruption is preceded by tremors and rumblings identical to those that precede a major earthquake. When the eruption occurs, it is of exceptional violence. All within a 5-mile radius is destroyed and clouds of thick ash rain down up to 30 miles downwind. The volcano spews smoke and ash for the remainder of the month. Thereafter, the volcano remains active for 1d12 months, with a 10% chance per month of another major eruption.

War: Either the ruler of the kingdom launches a campaign against a neighboring land (50%) or the kingdom is invaded from a neighboring land (50%). The size of the armies range into the thousands or tens of thousands. As with rebellion, the exact causes, forces, and outcome of the war are left for the DM to determine.

If the DM has the BATTLESYSTEM™ Fantasy Combat Supplement, he may wish to involve the player characters in the war by giving them commands in one of the armies. One major campaign is fought per year and lasts from 2-5 months (generally in the summer). The war lasts for 1-3 years. Player characters are readily accepted into the ranks of the army and, depending on their actions, may be able to quickly rise to high rank.

The effects of war are many and varied. Prices on the campaign trail double or triple, farm incomes in the area fought over are reduced by 50%, and the civilian population generally moves away. Away from the front, other groups may take advantage of the situation and stage a rebellion or uprising. Press gangs roam the countryside, seeking new "recruits." The younger sons of peasants desert their homes, seeking fame and fortune as soldiers.

Explanation of Monthly Events

Accident: Some type of terrible accident occurs in the area. A bridge across a raging river may collapse, lightning may strike a building, a horse-drawn cart may rampage through the streets, a levee may break, etc. The DM must decide what accident occurs. The accident at best causes inconvenience and at worst causes substantial loss of life. It will be the topic of conversation for some time afterwards.

Bad Harvest: Poor weather, lazy farmers, bad luck, and greedy crows have combined to yield a poor crop. Farm incomes of the area are reduced by 25%. There is a 5% chance of famine occurring. The price of food increases by 50%. The peasants become dissatisfied and there is considerable grumbling about ill luck and bad fates. Often the poor har-

vest is blamed on the actions of the ruler of the land. Supposedly, the poor crop is punishment for his evil actions.

Bad Weather: The weather throughout the month is particularly foul. During winter, roads are choked by blizzards. The air is freezing cold. In monsoon season, the rains are particularly heavy, turning everything into a sodden morass. In hot weather, the weather is exceptionally hot, broiling the characters uncomfortably. All movement is reduced by 50% with a like effect on trade. Armies in the field suffer a 15% desertion rate during the month as the common soldiers decide they have had enough. During the farming season crops are damaged, reducing farm income by 15%.

Bandit Activity: A force of 20-200 bandits have moved into the area and are being particularly active. They may have been driven out of a neighboring region or may have naturally gravitated here. They establish a stronghold in some remote place, preferably deep in the mountains. They have spies and informers in the towns and villages, appraising them of the movements of merchant caravans and treasury shipments. There is a base 50% chance that any caravan moving through the region is attacked. Lone travelers are robbed 80% of the time. Should any merchant or official be so indiscreet as to publicly let out that he is transporting a valuable cargo, the caravan is automatically attacked. Of course, mercenary guards are in great demand. If the government of the area is effective, troops are called out to drive the bandits from the region (possibly leading to several encounters suitable for use with the BATTLESYSTEM™ Fantasy Combat Supplement). Merchants and travelers are suspicious of strangers. If the government troops are ineffective, the bandits stage raids on the small villages, robbing their grain shortly after each harvest. The bandits remain in the area until they are defeated or the pickings become too slim to be profitable.

Birth: Should any of the player characters be married, the character learns at this time that he or she is to have a child. The actual birth will occur in nine months. If this does not apply, a local noble or government official has a child (95%) or there are reports of the miraculous birth of a child to a peasant family (5%). Should the child be born of a noble, it is an occasion for feasting and celebration for the noble and his retainers. If the birth is a miraculous one, it is an event of great wonder. The child springs from a piece of cut bamboo, appears from the waters of a spring, is found in a local shrine, etc. The peasant family is always hard-working, honest, and pious. As the child grows through the years, he will prove to be exceptional in some way—great strength, cleverness, magical ability, etc. Meanwhile, the fortunes of the peasant family will rise and they will become leaders of their community.

Death: A local noble or government official dies, either of natural causes, war, or misadventure. If the position vacated is hereditary, it is filled by his son. If the noble has no heirs, there is a 30% chance some other person has inherited the property, either through adoption or assignment of rights. In this case the succession goes smoothly. If the succession is unclear and there is a strong central government in the land, the fief is assigned to a new lord by the court. At the court there is political maneuvering to gain the fief appropriate to value of the province (furious struggles erupt for the control of a rich farming province). If the central government is weak or non-existent, neighboring lords attempt to seize the fief through force of arms. This can lead to armed clashes across the province. If the vacated position is a government post, the central government appoints a new official who arrives in 2-7 weeks. During the time before he arrives, no government duties relating to the post can be resolved. Thus, upon the death of a magistrate, no cases could be heard or resolved until the new magistrate arrived.

Earthquake, Minor: The region is stricken by a minor earthquake, affecting a 5-mile radius from a center point chosen by the DM. Although loss of life is minor, 50% of the buildings in the area of the quake will be damaged. There is a 20% chance of a major fire occurring and a 30% chance of a minor fire. The earthquake is preceded by tremors identical to those that precede a major quake. After the earthquake, the cost of building materials doubles for 1-2 months.

Excessive Taxes: A new edict comes from the ruler of the land, setting the taxes upon the peasants at an impossible rate. The ruler may need to finance a military campaign, rebuild sections of the kingdom destroyed in a natural disaster, or may just be a corrupt, licentious spendthrift. Poorer peasants are driven into poverty or debt-slavery. Many are forced to sell their lands at low prices and take up begging. Everyone tries to find ways to avoid the new taxes—petitioning for special exemptions or hiding their goods. There is a 30% chance of an uprising occurring and a 70% chance of an increase in bandit activity as the impoverished peasants flee to the hills.

YEARLY AND MONTHLY EVENTS

Famous Person: A person of great renown, but no official position, has arrived in the area. The person is noted for exceptional skill in some art or craft. It may be extraordinary skill at painting in the classical style, mastery of a particularly difficult poetry form, superb form in a fighting style, brilliance as a philosopher, or a reputation for pious behavior. The person may have a character class and level, like a normal player character, or may be an NPC with some skill other than those of the player characters. The famous visitor attempts to arrive quietly and pass his time without arousing notice. However, rumors soon get about of his presence and his reputation. In addition, the person may have secret reasons for being in the province. The DM can create and add whatever complications. The person remains in the area for 1d6 weeks.

Fire, Minor: A large fire sweeps a city, town, or village. If the fire occurs in a city, 10%-40% of the buildings are destroyed. If the fire is in a town 50%-70% are burned. If the fire is in a village 80%-100% are burned to the ground. Costs for building materials are double the normal price. Fortunately, however, loss of life from the fire is minor. Minor fires are a useful tool for the DM when he wishes to make some change in the buildings or day-to-day affairs of an established place.

Flooding: Flooding is a sudden and less severe event than Floods (on Table 70: Yearly Events). Flooding is caused by the collapse of a levee, dam or dike, or by a sudden cloudburst upstream. The water rushes over the countryside in a great wave 5d4 feet high. The wave is 101-200 feet wide, centered about the riverbed of its source. The wave rushes downstream for 1d6 miles before losing force. If it can easily snap trees, tear down buildings, and sweep men away. All those caught in the path of the wave are swept downstream to their deaths—unless they have some type of raft or other flotation device. After this passes the water level quickly falls to a height of 3d12 inches. It remains at this height until the collapsed construction is rebuilt or the water naturally evaporates.

Haunting: It is rumored that some site in the region has recently been the center of strange supernatural events—often the site of a great battle, murder, or accident. The DM decides whether the haunting is real or not. A number of creatures listed in this book are suitable for a haunted site. This event can be used to provide the player characters with a ready-made source of adventure. Hauntings may be simple affairs, or quite elaborate, with the spirit returning to complete some arduous task left unfulfilled or to right some wrong (perhaps committed by the magistrate of the province).

Horrendous Monster: Some creature of great evil and power moves into the area and begins terrorizing the local villages. The DM should select the monster, either from those presented in this book or from previous books. The lair of the monster is some secluded site hidden from its hunters. However, the general location of the lair is known to the local peasants. They do not attack the monster, afraid of its power. If the monster is not defeated or driven away soon, the villagers make offerings to it as an evil god, hoping to appease it. In addition, others of its type (or young) appear in the same area and the infestation becomes stronger.

Incursion, Major: A strong force has moved into the region, with the intent of establishing a permanent home here. The force may or may not be friendly and good. Like the yearly event, the size of the incursion is relative to the size of the territory. Unlike the yearly event, this incursion is not a gradual process but a rather sudden arrival of people or creatures from another area. Typical incursions are soldiers invading or retreating, refugees escaping disaster or war, bandits or monsters driven from another province, nomads following game, or even prospectors attracted to a recent mineral find.

Incursion, Minor: This is identical to a major incursion except that the forces involved are much smaller. Such incursions may be a band of ninjas sent to spy out the province, reinforcements to a bandit gang, the punitive expedition of a neighboring warlord, or the raiding party of a tribe of monsters.

Injustice: Wickedness has seized control of the local government and courts. Corrupt and greedy magistrates and court officials are jailing and punishing innocent people. This evil may occur because the magistrate has been bribed, wants to steal the property of the accused, has been tricked by others, is cruel, or is exacting official vengeance on rebels or traitors. Such injustice can be stopped if evidence can be brought to higher officials (assuming they are not corrupt) or the player characters decide to act as protectors of the innocent. There is a 5% chance that a player character is wrongfully accused of a crime (20% if the player character has a powerful enemy).

Landslide: This event can only occur in mountainous or hilly regions. A major landslide or avalanche has blocked one of the main roads of the province. The road cannot be used until the landslide is cleared. The peasants must be mobilized to clear the road and the work takes 1-2

weeks unless spells are used to speed the task.

Maiden of Virtue: A young woman of exceptional grace, wit, and beauty has appeared in the region. She may be the daughter of a powerful noble (50%), a maiden of mysterious and magical origin (30%), an exiled princess (10%), or simply a commoner (10%). She charms and impresses all who meet her. She has an exceptionally fine writing style that reveals her pure nature. She is skilled in the playing of musical instruments and other artistic accomplishments. She is properly respectful of her parents (if she has any). If the maiden is any but the daughter of a powerful noble, she can be courted (and possibly wed) without the full formalities. However, being aware (but not vain) of her own qualities, she does not accept just anyone. Her accepted suitor must possess exceptional qualities of his own. He must also be a model of virtue and likewise skilled in the arts. He must possess heroic qualities. To even attract her notice, he must produce some artistic item of quality—a poem, painting, exceptional handwriting, etc. He must also have a Comeliness and Charisma of at least 13 each. Maidens of mysterious origin or princesses may set impossible tasks as a condition for any successful suitor. The social rank of the character is not as important as the qualities mentioned above. The handling of the courtship, the degree of attraction between the two, and the final result of any courtship are left in the capable hands of the DM.

Major Battle: A large and important battle is fought in the region. As with war and similar events, the DM must decide the forces involved on each side and the site of the battle. Use of the BATTLESYSTEM™ Fantasy Combat Supplement is strongly recommended to resolve this battle, possibly giving the player characters command of units on one side. If this approach is not used, the DM must determine the outcome of the battle. Prior to the engagement, there are many troops moving through the area (possibly creating many interesting encounters). After the battle, the losers are forced to retreat, possibly in flight. During this retreat, many peasants take up arms to protect their villages and hunt down the losers. Patrols of the victorious force scour the countryside looking for stragglers, deserters and small bands of the enemy.

Maneater: A leopard, tiger, wolf, or similar creature has acquired a taste for human flesh and is raiding the local villages, carrying off women, children, and farmers in their fields. The animal strikes once or twice a week, killing its prey and dragging it off into the woods. The villagers are paralyzed by fear, unwilling to venture outside alone or after dark. They petition the government, a powerful NPC, or the player characters for aid. The maneater remains active until captured or killed.

Marriage: Should one of the player characters currently be courting a member of the opposite sex, his or her proposal of marriage is accepted (unless the DM rules this does not happen for other reasons). If this is not the case, an important or influential person in the region either marries or completes the marriage arrangements for one of his children. If the player characters are known to the NPC, they are invited to attend the wedding. In any case, the wedding is cause for feasting and celebration.

Notorious Criminal: A wanted villain is rumored to be in the area. He may be a banished lord who has secretly returned, a traitor fleeing the wrath of the emperor, an escaped convict, a famous bandit, etc. There may be a reward posted for the capture or slaying of the criminal. His presence may only be a rumor, leading to nothing but a wild goose chase.

Plague: See Plague in yearly events.

Recruiting: Men are needed to shoulder arms and special measures are taken to recruit soldiers. These include enforced levies of peasants, bounties offered to capable officers, and recruiting gangs. There is a 20% chance the characters are swept up by one of these gangs. If the characters do not want to be hustled off to the front line, they will have to do some fast talking (or something!).

Troop Movements: Organized groups of soldiers, either friendly or enemy (or perhaps both at different times) sweep through the province. In either case there is a fair amount of looting and collections of rice, grain, and horses. No repayment can be expected for this, although notes may be issued for items taken. There is a 10% chance any character is arrested as a spy. Ninja characters are given orders to spy on the enemy 40% of the time. Friendly troops do not engage in wholesale pillaging and neither do enemy troops (most of the time). Barbarians and enemies on raids burn buildings and cause as much damage as possible in addition to carrying off anything of value.

Uprising: Dissatisfied with their poor lot, the peasants rise spontaneously in rebellion. They may be protesting against injustice, excessive taxes, or their general misfortune. The uprising begins in one or two villages and spreads quickly to the other rural areas of the region. The peasants arm themselves with whatever is at hand—farm implements and weapons they have gathered from samurai they have hunted down. Only

DAILY EVENTS

10% of the peasants involved have proper armor. There is a 60% chance that any monastery in the area supports them, giving them troops, shelter and aid. The peasants have no military plan or strategy, simply attacking and ambushing any troops and officials of the government they find. If a strong leader should arrive in their midst, they can be trained into an effective fighting force in 2-4 months. Of course, uprisings are dealt with severely by the government and reinforcement troops are dispatched to deal with them. No mercy or quarter is shown, a fact that causes the peasants to fight to the death. When an uprising occurs, there are many positions the player characters can fill—leaders of the uprising or commanders for the government troops being the most common. Unless the player characters manage to swing the balance of power the uprising is doomed to failure and all who took part (and their families) are executed if captured. However, the effort may not be futile, as there is a 70% chance the government listens and reacts to the complaints of the peasants, possibly lowering taxes or replacing the officials of the area. There is a 70% chance that there is increased bandit activity in the area for 1-3 months after the uprising, as the surviving peasants take to the hills to escape punishment. As with war and rebellion, the DM must determine the size and type of the forces involved and use of the BATTLESYSTEM™ Fantasy Combat Supplement is recommended.

Vengeful Stranger: A mysterious NPC arrives in the area, searching for a particular person. He travels through the region making discreet inquiries in the villages and towns. He seeks revenge for some past wrong (possibly a murder or insult). If the player characters have offended or wronged some family or person in the past, the stranger is looking for them. He learns their whereabouts 70% of the time. The DM can use this as the basis for an adventure for his player characters. If the stranger is not looking for the player characters, he may enlist their aid in his search (or his prey may do the same). Most often the local government is neutral in the matter, but if the DM decides, the local officials may attempt to intervene and end the feud. Should the stranger be hunting for the player characters and they defeat him, this will be cause for an ancestral feud between the two families.

VIP Visit: An important official comes on a formal visit to the province. The purpose of his visit is left to the DM to decide. If he has arrived to investigate the misdeeds of the local officials, they certainly try to eliminate him. However, in this case he is traveling in disguise. Player characters may be hired to protect the VIP or do away with him. Otherwise the visit is marked by official banquets and feasts (which the player characters may be invited to attend).

DAILY EVENTS

Daily events are the most common type of encounter and the ones that most frequently involve the player characters. Whereas yearly and monthly events form a backdrop for the campaign, daily events provide much of the action for the player characters. Daily events include encounters with creatures and special summons the player characters may receive.

Player characters can have up to three events in a single day, depending on the PCs' location. To determine the number of daily events possible, consult the chart below.

Court	0-1 events possible per day
City, town	0-1 events possible per day
Rural area	0-2 events possible per day
Wilderness	0-3 events possible per day
Sea, ocean	0-2 events possible per day

To determine the daily event, if any, roll percentile dice on the column of Table 73: Daily Events that best fits the current location of the player characters for that day. Thus, if the player characters are currently traveling across a lonely mountain pass, the Wilderness column would be used. If the player characters descend from the pass and reach an area of farmland and villages, the Rural column would be used. The maximum number of events are rolled for in the area—in wilderness, three die rolls would be made. However, many of these die rolls may result in no event.

Table 73: DAILY EVENTS

Die Roll	Court	City/Town	Rural	Wilderness	Ocean
1-50	—	—	—	—	—
51	Contest	Duel	Bandits	Bandit camp	Becalmed
52-53	Contest	Duel	Bandits	Monster	Becalmed
54-55	Contest	Duel	Bandits	Monster	Monster
56-60	Contest	Entreaty	Bandits	Monster	Monster
61-63	Duel	Fire, small	Crime	Monster	Monster
64-65	Duel	Insult	Crime	Monster	Monster
66-69	Entreaty	Insult	Haunting	Monster	Monster
70	Illness	Insult	Haunting	Monster	Monster
71-72	Illness	Invitation	Monster	Monster	Monster
73-77	Invit.	Invitation	Monster	Monster	Monster
78-79	invit.	Kidnapping	Monster	Monster	Pirates
80	Maiden	Maiden	Monster	Monster	Pirates
81	Maiden	Maiden	Stranger	Monster	Pirates
82	Maiden	Monster	Stranger	Nobles	Pirates
83	Monster	Monster	Stranger	Ruins	Pirates
84	Plot	Monster	Shrine	Ruins	Pirates
85-86	Plot	VIP	Shrine	Ruins	Pirates
87	Special	VIP	Shrine	Ruins	Pirates
88	Special	VIP	Shrine	Ruins	Ship
89-90	Special	VIP	Mystery	Shrine	Ship
91	Special	VIP	VIP	Shrine	Ship
92	VIP	VIP	VIP	Storm	Ship
93	VIP	VIP	VIP	Storm	Storm
94	VIP	VIP	VIP	Stranger	Storm
95	VIP	—	VIP	Traveler	Storm
96-98	VIP	—	—	Traveler	Storm
99-100	VIP	—	—	Traveler	Land

Explanation of Daily Events

Bandits: The player characters, through accident or design, find a camp or outpost of a bandit force operating in the area. If there are bandits active in the area, the characters come across the outer edges of a bandit camp. There are 2d10 bandits present. They attempt to delay or waylay the characters while two of their brethren return to the main camp for help or to sound the warning. If there are no active bandits in the area, the encounter is with an advance group moving into the area. The player characters encounter 3d10 mounted bandits. If possible, the bandits avoid a fight (since they are here to scout). They may attempt to pass themselves off as travelers. If the bandits are clever and the players are not, the bandits may succeed in fooling the player characters in which case nothing happens in the encounter.

Bandit Camp: The player characters have accidentally stumbled onto a bandit camp in the wilderness. The referee should create the camp according to the information given in the *Monster Manual* book.

Becalmed: The winds die out and the sea becomes perfectly still. Ships cannot sail this day and must be rowed.

Contest: The player characters (if of noble station) receive an invitation to a contest from a powerful lord. The contest is in one of the arts—poetry, painting, calligraphy, etc.—that at least one of the player characters has proficiency in. The time and place for the contest is already set. When held, the contest takes the form of a formal party. Each guest is supposed to compose a work on the spot that is then judged according to the quality of the work, the appropriateness to the occasion, the imagery, and the sheer beauty. The winner of the contest receives a minor gift and gains honor. The contest can be missed if there is a good reason (leaving town at the orders of one's lord, etc.). If the player characters do not attend (and do not have good reason), they lose 2 points of honor. It is assumed that they are ashamed of their own skills.

Crime: Some crime, petty or notorious, has occurred and the player characters are privy to it. They may be friends of the victim or the accused (or they may be the victim). They may be witnesses to the crime. They may be requested or ordered to help catch the criminal. The DM can use this encounter as the basis for the beginning of an adventure with the player characters.

Duel: One of the player characters is challenged to a duel. This can be for several reasons. The character may have accidentally insulted an NPC or publicly embarrassed him. The NPC may have come looking for the player character, having heard of his fame. It may be a case of mistaken identity. The NPC may have an old score to settle with the player character or his family. Note, shukunja are never normally challenged to a duel.

Entreaty: A lower ranked noble or a group of commoners comes to the player characters requesting a special favor. A noble may want the player characters to recommend him to an NPC the player characters are familiar with or he may want them to do some deed that is beyond his station or power. He is willing to pay or even bribe the player characters. A group of peasants may be looking for warriors to protect their village from bandits, drive away an evil spirit, or avenge some wrong done to them. The DM should use this encounter as the starting point for an adventure for his player characters.

Fire, small: A fire breaks out in a building not far from the player characters. They are expected to aid in the firefighting. This may mean organizing the work or simply being part of the bucket brigade. If this encounter occurs while the player characters are at home, one of their buildings will be on fire. The fire will have been intentionally set 70% of the time, either by an enemy of the player characters, ninjas attempting to create a distraction (thereby slipping past the player characters), or a malicious spirit. If not fought quickly and effectively, the fire will burn out of control. Out-of-control fires have a 70% chance of igniting nearby buildings.

Haunting: See Haunting in the monthly events.

Illness: A disease strikes one of the player characters (20%) or an NPC known to them (80%). The disease is quite dangerous. The first indications of the illness start the day the encounter is rolled. The DM must roll 2d6 to determine the number of days required for the disease to run its course. Each day untreated, the sick person becomes worse in condition—high fevers, sweating, dizziness, weakness, etc. At the end of the time period, if the disease has not been cured, a saving throw versus death must be made. If the save is failed, the invalid dies. If the saving throw is made, the person begins to recover. Sick characters are required to rest and recover one day for every day spent ill.

Insult: One of the player characters, intentionally or inadvertently, insults an NPC. If the NPC is of the player character's status or higher, he demands satisfaction. If this occurs at a court, the aggrieved party presents his complaint to the ruling lord, who takes some type of action on it. Should this punishment be inadequate or the aggrieved is of lower standing, the player character has made a long-term enemy who will attempt to cause harm in the future.

Invitation: The player characters have received an order, politely phrased as an invitation to call upon a powerful lord. The exact purpose of the invitation is left to the DM. Typical reasons include celebrating births, christenings, marriages, or receipt of offices; outings to view the moon, admire cherry blossoms, or go hunting; political maneuvers to receive special instructions, embarrass a third party, or compromise the player characters; or, rarely enough, purely social calls. These invitations are by no means casual affairs. Proper decorum and respect must be observed at all times when attending. Of course, to refuse without justifiable reason is cause for an insult.

Kidnapping: An attempt is made to kidnap a player character or an NPC known to the player characters. The reason for the kidnapping can be anything the DM desires. A powerful lord may have sent ninjas to keep someone out of the way or ensure their cooperation. Bandits or yakuza may be attempting a little extortion. A jealous lover may be removing his competition. It may even be that a pair of lovers has secretly run away under the guise of a kidnapping. Obviously, this encounter can lead to further adventures for the player characters.

Land: Land is sighted. Depending on the location of the ship, the land may be a section of the coast of their intended destination, an island along their course, or some small uncharted island. Such uncharted lands are certainly filled with all manner of unusual and dangerous creatures (perhaps even dinosaurs and gargantua!).

Monster: Roll on the appropriate monster table to determine the encounter.

Mystery: A strange or supernatural event occurs in the area the player characters are in. They may witness it themselves or may hear about it indirectly. The event (which must be described by the DM) may have been caused by spirits, a powerful spellcaster, a cunning creature, or even a manifestation of a deity. There is a 60% chance the player characters are asked to investigate the event.

Nobles: A noble party of 2d10 bushi, 1d6 samurai, and 1-3 persons of rank are encountered. They are traveling openly 80% of the time. However, the other 20% of the time, they are traveling in disguise. If traveling openly, they expect all respect due their station. They are traveling on foot, with the nobles carried in palanquins. If traveling in secret, they may be on a special mission or fleeing a powerful enemy. They are either on foot and dressed as common peasants, or mounted dressed as wandering samurai and bushi. If dressed as peasants, they are forced to swallow

their pride and act in an appropriately humble fashion.

Pirates: 1-3 ships of wako are sighted. See the description of Men, Wako in this rulebook for further explanation.

Plot: The player characters get wind of a plot against their lord or a powerful NPC known to them. What the characters do with this information is up to them. This encounter can be used as the basis for a player character adventure.

Ruins: The characters come across a set of ruins. The DM can decide the type of ruins or roll on the table below. The number given in parentheses after each entry is the chance that the ruin is haunted by some type of spirit or inhabited by some type of monster.

Die Roll	Ruin Type
01-10	Temple compound (70%)
11-60	Farmhouse (20%)
61-90	Shrine (50%)
91-100	Military stockade (30%)

If the ruins are haunted or occupied, the DM must determine the type of creatures presently there.

Ship: A sail is sighted on the horizon. There is a 30% chance it is a ghost ship, ferrying the dead to their new land. Otherwise the ship is a merchant vessel (50%) or warship (20%). If the vessel is either of the latter two, there is a 10% chance it is crewed by gajin undertaking the long and dangerous voyage (or blown hopelessly off course).

Shrine: The player characters come across a small shrine to a local deity. There is a 10% chance that if they stop and make appropriate offerings they receive the benefits of a *bless* spell for the next 24 hours. If the player characters damage or are disrespectful to the shrine (whether intentionally or not), there is an 80% chance they are struck by some curse of the DM's devising.

Special: One or more of the player characters receive a special mission from their lord, mentor, or head of the family. Thus, a ninja character may be given a mission, a yakuza may have to gain special information, a shuknenja may be sent on a quest, or a samurai may be entrusted with an important message to deliver. The DM should use this encounter as the starting point for an adventure for the player character.

Storm: A fierce storm strikes. If at sea, it has gale force winds, driving rain, and huge crashing waves. It lasts for 5d6 hours. If on land, the storm is appropriate to the season with either driving rain, lightning, and fierce wind or whipping snow, freezing cold and winds. In deserts it is a sand-storm. In any case, the characters are unable to travel that day due to drifting, flooding, sand dunes, etc. Standing outside during the storm is physically exhausting and exposed characters suffer 1-2 points of damage per hour.

Stranger: An unknown NPC encounters the party and displays an inordinate amount of interest in them. He is either an ordinary traveler (30%), a member of a secret society (10%), an official of the secret police (10%), a ninja on a mission (10%), a noble traveling in disguise (10%), a bandit wanting to use the characters as cover (10%), a hengeyokai or spirit in human form (10%), or a yakuza attempting to subtly gain information (10%). He is traveling in the same direction as the characters and usually wants to travel with them for company and safety. He may or may not be a threat to the player characters, depending on the DM's whim.

Traveler: A person is encountered while traveling through an area. He has no special interest in the player characters, but is going in the same direction and accompanies them for at least a little ways (if allowed). A traveler can be any sort of person—a peasant on his way to the next village, the runner for a secret society, a samurai carrying a message, a bushi looking for work, etc. The DM can devise whatever he desires for this encounter.

VIP: A noble or important official makes a state visit or passes through the area the player characters are in. No attempt is made to hide his arrival. His entourage includes 20d6 bushi and 10d4 samurai plus assorted servants. Moving through the streets in advance of him, they announce his title and force the commoners aside with blows and drawn weapons. Any impudent enough to challenge them are cut down on the spot. All are expected to get out of sight or bow as he passes.

ENCOUNTER TABLES BY TERRAIN TYPE

City/Town

- 2 Ogre magi
- 3 Jiki-ketsu-gaki
- 4 Jiki-niku-gaki
- 5 Kuei
- 6 Goblin rat
- 7 Bakemono
- 8 Shikko-gaki
- 9 Merchant
- 10 Pilgrim
- 11 Noble
- 12 Nature spirit, lesser
- 13 Oriental NPC party
- 14 Shinen-gaki
- 15 Buso, tigbauna
- 16 Hengeyokai
- 17 Hu hsien
- 18 Cat lord
- 19 Gajin NPC party
- 20 Ikiryo

Rural

- 2 Jiki-ketsu-gaki
- 3 Gargantua, humanoid
- 4 Bajang
- 5 Tengu
- 6 Goblin rat
- 7 Buffalo
- 8 Oriental NPC party
- 9 Centipede, huge
- 10 Brigands
- 11 Pilgrims
- 12 Hu hsien or ogre
- 13 Centipede, giant
- 14 Jishin mushi or doc cu'o'c
- 15 Kenku
- 16 Dragon, li lung
- 17 Goblin spider
- 18 P'oh
- 19 Ikiryo
- 20 Nat, hkum yeng

Steppes

- 2 Nature spirit, greater
- 3 Hu hsien
- 4 Eagle
- 5 Ram
- 6 Stag, giant
- 7 Horse, wild
- 8 Scorpion, giant
- 9 Buffalo
- 10 Nomads
- 11 Scorpion, large
- 12 Stag
- 13 Ogre
- 14 Bandits
- 15 Scorpion, huge
- 16 Nature spirit, lesser
- 17 Vulture, giant
- 18 Oriental character party
- 19 P'oh
- 20 Gajin character party

Aerial

- 2 Spirits of the air or dragon, t'ien lung
- 3 Ki-rin or phoenix
- 4 Dragon, tun mi lung or elemental, air
- 5 Dragon, chiang lung
- 6 Dragon, li lung
- 7 Kenku
- 8 Bat, giant
- 9 Eagle or bee, giant worker
- 10 Bee, giant bumblebee or crane, giant
- 11 Raven, huge or raven, giant
- 12 Falcon, small or vulture, ordinary
- 13 Dragonfly, giant or dragon horse
- 14 Falcon, large
- 15 Gargantua, insectoid or owl, giant
- 16 Dragon, shen lung
- 17 Dragon, pan lung
- 18 Dragon, mist
- 19 Bee, giant soldier or vulture, giant
- 20 Dragon, cloud or dragon, gold

Tropical/Sub-tropical Mountains

- 2 Dragon, gold
- 3 Yuan ti
- 4 Lycanthrope, weretiger
- 5 Tasloi
- 6 Termite, giant harvester
- 7 Snake, poisonous
- 8 Snake, constrictor
- 9 Tribesmen
- 10 Buffalo
- 11 Rat, giant
- 12 Game animals
- 13 Bat, giant
- 14 Bandits
- 15 Snake, giant constrictor
- 16 Gargantua, reptilian
- 17 Centipede, megalodon
- 18 Dragon, li lung
- 19 Rakshasa
- 20 Yellow musk creeper

Tropical/Sub-tropical Forest

- 2 Nat, hkum yeng
- 3 Bisan
- 4 Eagle
- 5 Tasloi
- 6 Behemoth
- 7 Buso, tigbauna
- 8 Buso, tagamaling
- 9 Tribesmen
- 10 Bandits
- 11 Kech
- 12 Nature spirit, lesser
- 13 Centipede, huge
- 14 Brigands
- 15 Baku or lycanthrope, weretiger
- 16 Hsing-sing
- 17 Nat, lu
- 18 Nature spirit, greater
- 19 Doc cu'o'c
- 20 Bajang

Tropical/Sub-tropical Swamp

- 2 Yuan ti
- 3 Oni
- 4 Nat, lu
- 5 Behemoth
- 6 Crane, giant
- 7 Snake, constrictor
- 8 Snake, poisonous
- 9 Rat, ordinary
- 10 Nature spirit, lesser
- 11 Rat, giant
- 12 Tribesmen
- 13 Ogre
- 14 Snake, giant constrictor
- 15 Snake, giant poisonous
- 16 Dragon, pan lung
- 17 Snake, giant spitting
- 18 Skeleton
- 19 Ogre mage
- 20 Ebliis

Tropical/Sub-tropical Freshwater

- 2 Catfish, giant
- 3 Dragonfly, giant
- 4 Crab, giant
- 5 Behemoth
- 6 Nature spirit, greater
- 7 Carp, giant
- 8 Men, wako
- 9 Frog, giant
- 10 Nature spirit, lesser
- 11 Beetle, giant water
- 12 Crocodile, normal
- 13 Tribesmen
- 14 Merchant
- 15 Hippopotamus
- 16 Dragon, chiang lung
- 17 Dragon, shen lung
- 18 Dragon, yu lung
- 19 Ebliis
- 20 Verme

Tropical/Sub-tropical Ocean

- 2 Dragon turtle
- 3 Men, gajin buccaneers
- 4 Afanc
- 5 Crab, giant
- 6 Octopus, giant
- 7 Lycanthrope, wereshark
- 8 Spider, giant marine
- 9 Ogre, aquatic
- 10 Turtle, giant sea
- 11 Men, wako
- 12 School of fish
- 13 Snake, sea
- 14 Ningyo
- 15 Troll, marine
- 16 Hai nu
- 17 Verme
- 18 Dragon, tun mi lung
- 19 Dragon, lung wang
- 20 Elemental, water

Temperate Mountain

- 2 Jishin mushi
- 3 Gargantua, humanoid
- 4 Dragon, li lung
- 5 Falcon, small
- 6 Stag, giant
- 7 Bakemono
- 8 Buso, tigbauna
- 9 Giant, hill
- 10 Stag
- 11 Ogre
- 12 Nature spirit, lesser
- 13 Raven, ordinary
- 14 Owl
- 15 Snake, poisonous
- 16 Nature spirit, greater
- 17 Tengu
- 18 Oni
- 19 Giant, mountain
- 20 Lycanthrope, weretiger

Temperate Forest

- 2 Jishin mushi
- 3 Centipede, megalodon
- 4 Tengu
- 5 Kech
- 6 Mantis, giant
- 7 Shan sao
- 8 Shinen-gaki
- 9 Ogre
- 10 Falcon, small or owl, giant
- 11 Nature spirit, lesser
- 12 Oriental character party
- 13 Brigands or merchant
- 14 Bakemono
- 15 Weasel
- 16 Goblin spider
- 17 Hu hsien
- 18 Nature spirit, greater
- 19 Lycanthrope, foxwoman
- 20 Lycanthrope, weretiger

Temperate Plain

- 2 Jiki-ketsu-gaki
- 3 Oni
- 4 Ogre mage
- 5 Shinen-gaki
- 6 Crane, giant
- 7 Horse, wild
- 8 Buffalo
- 9 Ogre
- 10 Scorpion, large
- 11 Herd animal
- 12 Nature spirit, lesser
- 13 Oriental NPC party or brigands
- 14 Bakemono
- 15 Snake, poisonous
- 16 Stag, giant
- 17 Gargantua, reptilian
- 18 Ki-rin
- 19 Phoenix
- 20 Phantom

Temperate Swamp

- 2 Phantom
- 3 Ghost
- 4 Gargantua, insectoid
- 5 Dragon, pan lung
- 6 Nature spirit, greater
- 7 Shinen-gaki
- 8 Spider, giant
- 9 Quicksand
- 10 Nature spirit, lesser
- 11 Spider, huge
- 12 Spider, giant water
- 13 Ogre
- 14 Bakemono
- 15 Weasel
- 16 Goblin rat
- 17 Goblin spider
- 18 Utayasukata
- 19 Jiki-niku-gaki
- 20 Lycanthrope, foxwoman

Temperate Freshwater

- 2 Catfish, giant
- 3 Men, wako
- 4 Dragon, shen lung
- 5 Dragon, yu lung
- 6 Naga, water
- 7 Crayfish, giant
- 8 Frog, giant
- 9 Crocodile, normal
- 10 Spider, giant water
- 11 Nature spirit, lesser
- 12 Beetle, giant water
- 13 Merchant
- 14 Carp, giant
- 15 Leech, giant
- 16 Dragon, chiang lung
- 17 Nature spirit, greater
- 18 Dragon, mist
- 19 Dragon horse
- 20 Verme

Temperate Ocean

- 2 Dragon turtle
- 3 Men, gajin buccaneers
- 4 Afanc
- 5 Crab, giant
- 6 Squid, giant
- 7 Men, wako
- 8 Turtle, giant sea
- 9 Ogre, aquatic
- 10 School of fish
- 11 Ningyo
- 12 School of fish
- 13 Merman
- 14 Men, wako
- 15 Troll, marine
- 16 Hai nu
- 17 Seawolf
- 18 Dragon, tun mi lung
- 19 Dragon, lung wang
- 20 Elemental, water

Cold Regions (All terrain types)

- 2 Raven, giant
- 3 Owl, giant
- 4 Hoarfox
- 5 Kala, cave
- 6 Kala, earth
- 7 Raven, ordinary
- 8 Falcon, large
- 9 Ogre
- 10 Bear, black
- 11 Giant, hill
- 12 Stag
- 13 Weasel
- 14 Bear, brown
- 15 Shan sao
- 16 Stag, giant
- 17 Bear, northern
- 18 Falcon, small
- 19 Hu hsien
- 20 Bakemono

MONSTERS

The lands of Kara-Tur are vast and varied in both climate and geography. Within the near boundless spaces of the continent exist virtually every type of geographic condition known. These conditions provide a wide range of habitats for both normal and fantastic creatures. Many are common throughout the world—deer, oxen, rabbits, horses, foxes, hobgoblins, ogres, and giants. Yet others are unique to the lands of Kara-Tur—pandas, tengu, oni, and water buffalo. Creatures common to other parts of the world have never made their appearance in Kara-Tur, held at bay by stormy oceans, grim mountain ranges, and scalding deserts.

Hence, there are a number of creatures unique to Kara-Tur. These creatures are described in this section. In addition, animals and monsters described here and in the AD&D® *Monster Manual*, *Monster Manual II*, and *FIEND FOLIO™* Tome are grouped under the type of geography and climate they inhabit. Some of these creatures are found later in the Wilderness Encounter Tables. However, common and game creatures are not described in this section, nor do they appear on the majority of the encounter tables. They are listed here to provide the DM with information on the typical types of wild game that can be found in a given climate.

CLIMATE GROUPINGS

Sub-Arctic Forests: Bear, carp, deer, lynx, moose, otter, owl, rabbit, reindeer, roe deer, salmon, snow fox, squirrel, stoat, sturgeon, tiger, wolf, wolverine.

Temperate Plain/Forest Regions: Badger, bear, bustard, crane, deer,

duck, fox, hawk, hedgehog, lynx, marten, otter, rabbit, tiger, weasel, wild ass, wild boar, wild ox, wolf, and wolverine.

Steppelands: Bactrian camel, badger, bear, deer, fox, gazelle, horse, lynx, marmot, otter, sheep, wild boar, and wolf.

Sub-Tropical Forest Regions: Alligator, bear, black porpoise, deer, elephant, fox, fruit bat, leopard, marten, monkey, otter, panda, rhinoceros, river dolphin, tiger, water buffalo, wild boar, and wolf.

Tropical Forest Regions: Badger, bushbaby, deer, elephant, fruit bat, guar, kingfisher, leopard, marten, mongoose, monkey, orangutan, otter, parrot, peacock, tiger, water buffalo, and wild boar.

Cold Oceans: Cod, halibut, killer whale, salmon, sea otter, and seal.

Warm Oceans: Dolphin, oysters, porpoise, and shark.

CREATURES FROM PREVIOUS BOOKS

Given below is a listing of some of the monsters already described in various AD&D tomes. These creatures are found in various parts of the lands described in *Oriental Adventures* book. They are listed in alphabetical order below to aid the DM in creating his own adventures. After each is an abbreviation corresponding to the work in which the creature description can be found (MMI: *Monster Manual*, FF: *Fiend Folio*, MMII: *Monster Manual II*, LL: *Legends & Lore*). Simply because a creature is not listed below does not mean it cannot appear in an oriental adventure. The creatures listed are those most likely to fit the particular mythos and style of the *Oriental Adventures* rules.

Ant, Giant (MMI)	Dragon, Mist (MMII)	Ki-Rin(MMI)	Scorpion (MMII)
Badger(MMI)	Dragon, Pan Lung (FF)	Lamprey (MMI)	Scorpion, Giant (MMI)
Baku (MMII)	Dragon, Shen Lung (FF)	Leech, Giant (MMI)	Shark (MMI)
Bat, Giant (FF)	Dragon, T'ien Lung (FF)	Leopard (MMI)	Skeleton (MMI)
Bear (MMI)	Dragon, Yu Lung (FF)	Lizard (MMI)	Skeleton, Animal (MMII)
Bear, Northern (MMII)	Eagle (MMII)	Lycanthrope, Foxwoman (MMII)	Snake (MMII)
Beetle, Giant (MMI)	Eagle, Giant (MMI)	Lycanthrope, Wererat (MMI)	Snake, Giant (MMI)
Bee, Giant (MMII)	Elbis (MMII)	Lycanthrope, Wereshark (MMII)	Spider, Giant (MMI)
Behemoth (MMII)	Elemental, Air (MMI)	Lycanthrope, Weretiger (MMI)	Spider, Giant Marine (MMII)
Boar (MMI)	Elemental, Earth (MMI)	Lynx, Giant (MMI)	Spirits of the Air (LL)
Buffalo (MMI)	Elemental, Fire (MMI)	Mantis, Giant (MMII)	Squid, Giant (MMI)
Bull (MMI)	Elemental, Water (MMI)	Men	Stag (MMI)
Camel (MMI)	Falcon (MMII)	Minimal (MMII)	Stegocentipede (MMII)
Cat (MMII)	Fire Snake (FF)	Mule (MMI)	Tabaxi (FF)
Cat Lord (MMII)	Foo Creatures, Dog (MMII)	Naga (MMI)	Tasloi (MMII)
Catfish, Giant (MMII)	Foo Creatures, Lion (MMII)	Octopus, Giant (MMI)	Tiger (MMI)
Cattle (MMI)	Frog, Giant (MMI)	Ogre (MMI)	Toad (MMI)
Centipede, Giant (MMI)	Ghost (MMI)	Ogre Mage (MMI)	Troll, Marine (MMII)
Centipede, Huge (MMII)	Ghoul (MMI)	Ogre, Aquatic (MMII)	Turtle (MMI)
Centipede, Megalo- (MMII)	Giant, Hill (MMI)	Oliphant (MMII)	Vargouille (MMII)
Crab, Giant (MMI)	Grim (MMII)	Ophidian (MMII)	Verme (MMII)
Crane, Giant (MMII)	Guardian Daemon (FF)	Owl (MMII)	Vulture (MMII)
Crayfish, Giant (MMI)	Guardian Familiar (FF)	Owl, Giant (MMI)	Weasel (MMII)
Crocodile (MMI)	Haunt (MMII)	Penanggalan (FF)	Whale (MMI)
Dog (MMI)	Herd Animal (MMI)	Phantom (MMII)	Wolf (MMI)
Dolphin (MMI)	Hippopotamus (MMI)	Phoenix (MMII)	Yellow Musk Creeper (FF)
Dragon Horse (MMII)	Hoarfox (FF)	Rakshasa (MMI)	Yellow Musk Zombie (FF)
Dragon Turtle (MMI)	Hobgoblins (MMI)	Ram (MMII)	Yeti (MMI)
Dragon, Cloud (MMII)	Horse (MMI)	Rat, Giant (MMI)	Yuan Ti (MMII)
Dragon, Gold (MMI)	Iron Cobra (FF)	Rat, Ordinary (MMII)	
Dragon, Li Lung (FF)	Kech (MMII)	Raven (MMII)	
Dragon, Lung Wang (FF)	Kenku (FF)	Revenant (FF)	

MONSTERS (BAJANG)

THE CELESTIAL EMPEROR AND THE CELESTIAL BUREAUCRACY

Unlike the western world, which has always tended to view non-human creatures as a loose collection of beings with no unity or cohesion, the Oriental mind has organized the world into a unified whole. One particularly strong belief is that of the Celestial Emperor, a powerful being who heads the Celestial Bureaucracy, a type of government of the spirits. Many of the spirit creatures described in this section come under his command and many hold offices or positions within the Celestial Bureaucracy. Here they receive and carry out orders, punish the wicked, and file reports of their activities. Thus the chiang lung (river dragons) have been given the duty of making rain and report to the Ministry of Thunder, who in turn reports to the Celestial Emperor. Like the bureaucrats of the real world, these spirit officials can be corrupt, disobedient, just, or incompetent. They can also be replaced, since each year their activities and behavior are examined by their superiors.

Bajang (Lesser Spirit)

FREQUENCY: Very rare
NO. APPEARING: 1
ARMOR CLASS: 2
MOVE: 12"
HIT DICE: 6
% IN LAIR: 20%
TREASURE TYPE: P
NO. OF ATTACKS: 2
DAMAGE/ATTACK: 1-4/1-4
SPECIAL ATTACKS: Spells, poison
SPECIAL DEFENSES: Nil
MAGIC RESISTANCE: 10%
INTELLIGENCE: High
ALIGNMENT: Chaotic Evil
SIZE: S
PSIONIC ABILITY: Nil
Attack/Defense Modes: Nil
LEVEL/XP VALUE: V/500 - 6 per hp

The bajang is an evil and malignant creature found in tropical jungles. Its true form is that of a stunted and evil-looking humanoid with bird-like feet and clawed hands. However, the bajang is able to change shape at will, assuming the form of a small wildcat. Indeed, this is the most commonly seen appearance of the bajang.

The bajang is particularly evil. It can cast *curse*, *omen*, *divination*, *fate*, *ghost light*, *wind breath*, *steam breath*, and *transfix* three times per day. Once per day it is able to cast an *ancient curse*. In hand-to-hand combat, the bajang fights with its claws, although not to great effect. However, any creature struck by a bajang must make a saving throw vs. poison or suffer a -1 on all hit and saving throw rolls for the next 2-7 rounds. This effect is cumulative.

As a spirit, the bajang suffers from all the limitations of spirit creatures, as regards spells which affect these creatures. Its lifeforce is tied to some tree in the forest in which it dwells. Should this tree be destroyed, the bajang is instantly slain. Obviously, the bajang goes to great efforts to conceal the location of this tree.

Bajang normally live in the area of a small village or habitation, preying on the people dwelling there. They strike at night, attempting to take their victims while sleeping. However, bajang sometimes serve powerful sorcerers of evil nature, serving as their familiar. They are intelligent and extremely devious. They speak their own language and the language common to the area they inhabit.

Bakemono

FREQUENCY: Uncommon
NO. APPEARING: 1-100
ARMOR CLASS: 6
MOVE: 6"
HIT DICE: 1-1
% IN LAIR: 40%
TREASURE TYPE: A
NO. OF ATTACKS: 1
DAMAGE/ATTACK: 1-6 or by weapon type
SPECIAL ATTACKS: Nil
SPECIAL DEFENSES: Nil
MAGIC RESISTANCE: Standard
INTELLIGENCE: Low
ALIGNMENT: Chaotic evil
SIZE: S
PSIONIC ABILITY: Nil
Attack/Defense Modes: Nil
LEVEL/XP VALUE: I/10 + 1 per hp

The bakemonos are cousins to the western goblin and in characteristics and habits are quite similar to these creatures. However, unlike the goblin, the bakemonos come in a variety of different shapes and sizes. No two creatures are alike. Skin color varies from brilliant orange and red to deep blue. Physical features range from small stunted wings, hooves, fur, scales, huge noses, feathers, oversized ears, and hunched bodies. The referee should feel free to use his imagination in describing these creatures.

Socially, bakemono organize themselves in bands, usually for the purposes of raiding and banditry. These bands are ruled by an oni or ogre mage. For every 20 members in the band, there is a lieutenant of greater size (HD 2, AC 4, D 1-8). This lieutenant receives his orders from the oni (or ogre mage) and commands absolutely the 20 bakemono under him.

Bakemono typically lair in abandoned temples or villages, preferring to drive the rightful inhabitants out instead of building their own homes. The lairs are always in bad repair, having the appearance of being long deserted. On occasion (40%), the bakemono build and man a wooden stockade around the lair. They seldom make their own weapons or armor, preferring to use items they have scavenged and looted on their raids. A force is typically equipped as follows:

Katana	5%
Naginata and short sword	20%
Spear	40%
Tetsubo and short sword	10%
Short sword and shortbow	10%
Chain and shuriken	5%
Kusari-gama and trident	10%

When a large force is encountered, 20% of the bakemono have an Armor Class of 5, gained from some piece of armor worn. These pieces are in poor repair and have often been drastically altered to fit the particular bakemono. As such, they cannot be worn by player characters.

Bakemono speak the trade language, the language of humans in the area, the language of oni, and their own language (which is similar to that of oni). They are not particularly bright and are easily tricked or outwitted. They have a great weakness for sake and strong drink.

Bisan (Lesser Spirit)

FREQUENCY: Very rare
 NO. APPEARING: 1
 ARMOR CLASS: 0
 MOVE: 24"
 HIT DICE: 10
 % IN LAIR: 100%
 TREASURE TYPE: Q, T
 NO. OF ATTACKS: 1
 DAMAGE/ATTACK: 1-10
 SPECIAL ATTACKS: See below
 SPECIAL DEFENSES: See below
 MAGIC RESISTANCE: 40%
 INTELLIGENCE: High
 ALIGNMENT: Neutral
 SIZE: M
 PSIONIC ABILITY: Nil
 Attack/Defense Modes: Nil
 LEVEL/XP VALUE: VII/2,100 + 14 per hp

The bisan is a lesser spirit found in conjunction with a particular tree, usually one that is harvested for its valuable wood, sap, gum, or oils. They are most commonly associated with camphor trees, but sometimes reside in teak, mahogany and other valuable woods. In its natural form, the bisan appears as a beautiful human woman. However, it is seldom seen in this form, preferring instead that of a small insect.

Bisan are protectors of the same type of tree as they live in. Thus, a bisan associated with a camphor tree watches over the health of all camphor trees in its region. Each bisan is associated with a single tree in the forest. Should this tree be damaged or cut down, the bisan suffers the same effect. Although protecting the trees from harm, the bisan allow humans (and others) to harvest these trees, taking sap, branches, fruit or leaves. Trees at the end of their life spans can even be cut down without incurring the bisan's displeasure. However, in exchange, the bisan must be given an offering—normally part of each meal and a white cock. Should this not be done, the bisan becomes angry.

Bisan have the ability to *polymorph self, turn invisible*, and become ethereal at will. Once per round they can cast a *bless* (and its reverse), *castigate, cause paralysis, pacify, animate wood, wood shape, elemental turning, quickgrowth, or ironwood*. Bisan generally try to avoid combat whenever possible, using their spells to cause mischief and hardship. If forced to fight, the bisan flees at the first possible moment, unless defending its personal tree.

Bisan are highly intelligent and clever, and can be formidable enemies if angered. Woodsmen generally know the location of all bisan woods in their area and many can be identified by local superstition. Bisan speak the language of their own race and no other.

Buso

	Tigbanua	Tagamaling
FREQUENCY:	Uncommon	Uncommon
NO. APPEARING:	1-6	1-6
ARMOR CLASS:	4	5
MOVE:	12"	12"
HIT DICE:	8 - 2	Special
% IN LAIR:	Nil	Nil
TREASURE TYPE:	Nil	Nil
NO. OF ATTACKS:	3	3
DAMAGE/ATTACK:	1-6/1-6/1-10	1-4/1-4/8
SPECIAL ATTACKS:	See below	Nil
SPECIAL DEFENSES:	Nil	Nil
MAGIC RESISTANCE:	Standard	Standard
INTELLIGENCE:	Animal	Animal
ALIGNMENT:	Chaotic Evil	Chaotic Evil
SIZE:	M	M
PSIONIC ABILITY:	Nil	Nil
Attack/Defense Modes:	Nil	Nil
LEVEL/XP VALUE:	VII/1,400 + 12/hp	Variable

Buso are fearsome ghoul-like creatures normally found near cemeteries or in forests or rocky mountains. Once friendly and helpful to men, the buso have since become one of mankind's deadly enemies. Now, under the cloak of night, they prey on lone travelers and helpless villages. Buso are exceptionally tall and lean, having long bodies and necks. Their feet

are bony and oversized. Their hair is curly and dirty and their noses are flat. All have a single eye in their head, either red or yellow.

Tigbanua buso: This type of buso is extremely ferocious, and attacks whenever it has the opportunity. They radiate a fear aura out to a 10-foot radius. Creatures with less than 1 HD are automatically paralyzed by this aura. Creatures with 1 HD or more are allowed a saving throw vs. paralyzation to avoid this effect. Creatures remain paralyzed until they are no longer in the radius of the tigbanua. If the saving throw is successful, that creature is immune to the effects of the fear aura for the remainder of the encounter. Tigbanua attack with their sharp claws and fangs. The claws of a tigbanua transmit a horrible disease and all wounded by the creature must make a successful saving throw vs. death or become infected. Those infected eventually become tagamaling. The tigbanua buso is not noted for its intelligence.

Tagamaling buso: This type of buso is a person infected by a tigbanua. This disease periodically transforms the person into a tagamaling. Each night there is a 1% cumulative chance that the diseased person transforms, his body changing into that of a buso. The victim becomes savage and mindless, attacking (and devouring) any and all he can. The tagamaling has the same hit dice and hit points as the person possesses in normal life. Characters with special abilities are not able to use their powers while transformed, their minds filled only with rage and animal lusts. The diseased person has no memory of any actions done as a tagamaling. Once the disease reaches 100%, the victim can no longer be cured and changes into a tagamaling every night.

Carp, Giant

FREQUENCY:	Uncommon
NO. APPEARING:	1-4
ARMOR CLASS:	6
MOVE:	//18"
HIT DICE:	8-12
% IN LAIR:	Nil
TREASURE TYPE:	Nil
NO. OF ATTACKS:	1
DAMAGE/ATTACK:	2-20
SPECIAL ATTACKS:	Swallow whole
SPECIAL DEFENSES:	Nil
MAGIC RESISTANCE:	Standard
INTELLIGENCE:	Animal
ALIGNMENT:	Neutral
SIZE:	L (20'-30' long)
PSIONIC ABILITY:	Nil
Attack/Defense Modes:	Nil
LEVEL/XP VALUE:	8 HD: VI/650 - 10/hp 9 HD: VI/1,000 + 12/hp 10 HD: VII/1,500 - 14/hp 11 & 12 HD: VII/2,150 - 16/hp

The giant carp is an overgrown cousin of the common carp, a food-fish favored by many people. The giant carp lives in all types of fresh water lakes and rivers, if they are of substantial depth. Its range extends from colder temperate waters to tropical climes. It feeds as a scavenger, primarily digging through the ooze on the bottom. However, they have been known to surface to attack small boats or swimmers. Some have even taken the bait of a simple fishhook. In addition, on an attack that causes 12 or more points of damage, the carp may swallow a creature whole. Those with 8 HD can swallow creatures the size of a dog, those with 9 HD a large dog or colt, a 10 HD carp can swallow a small man, an 11 HD carp a normal-sized man, while those with 12 HD can even swallow a small oni or ogre. Creatures swallowed suffer normal damage from the attack and 1 hp per round thereafter from the carp's digestive juices. In addition, the victim has a 5% cumulative chance per round of suffocating.

Characters swallowed can be rescued from the outside or the victim can cut his way free if he has some type of sharp-edged weapon. When the carp has suffered a loss of 50% of its hit points, the victim can be freed. While those on the inside suffer no penalty when making these attacks, those outside the fish suffer a -2 on their chance to hit (they are attempting to aim a series of blows to the same area). Thrusting and stabbing weapons have a 20% chance of striking the swallowed victim.

A single giant carp can supply the needs of a village for quite some time. Consequently, fishermen sometimes organize expeditions to bring back one of these beasts. Such endeavors are highly dangerous and often result in the loss of life, however.

MONSTERS (CON-TINH)

Con-Tinh (Lesser Spirit)

FREQUENCY: Rare
NO. APPEARING: 1-2
ARMOR CLASS: 7
MOVE: 12"
HIT DICE: 6
% IN LAIR: 100%
TREASURE TYPE: I
NO. OF ATTACKS: 1
DAMAGE/ATTACK: 1-6
SPECIAL ATTACKS: Laugh
SPECIAL DEFENSES: See below
MAGIC RESISTANCE: 20%
INTELLIGENCE: Standard
ALIGNMENT: Chaotic evil
SIZE: M
PSIONIC ABILITY: Nil
Attack/Defense Modes: Nil
XP VALUE: VI/600 + 6/hp

The con-tinh is an evil spirit creature. Legend and folklore maintain they are spirits of maidens who died before their time. Their appearance is much like that of a young girl. They only appear at night and are always found within 100 feet of an old tree, which is their life force. Should this tree be damaged, the con-tinh suffer an appropriate amount of damage. If the tree is destroyed, the con-tinh is destroyed.

The con-tinh is greatly feared by commoners and areas where they are rumored to live are shunned, especially at night. During the daytime, they hide within the branches of their tree. At night, they come out hoping to catch travelers and foolish locals. Although not particularly fierce in combat, the con-tinh has two special attacks which it uses to great effect. The first is a weird laugh which it can do three times a night. Those within 20 feet of the con-tinh when it laughs must make a successful saving throw vs. death or be stricken with insanity. This insanity reduces the person's Intelligence and Wisdom to 2 until a *heal* spell is cast. The con-tinh also has the power to possess (as per the spell) once per night. This possession can be maintained even during daytime. The con-tinh can only be hit by weapons of +2 or greater. A successful *exorcism* spell destroys the creature. Any person who destroys the tree of a con-tinh must make a saving throw vs. spell or suffer an *ancient curse*. This power is automatic and can occur day or night.

Doc Cu'o'c (Greater Spirit)

FREQUENCY: Very rare
NO. APPEARING: 1
ARMOR CLASS: -3
MOVE: 24"
HIT DICE: 10
% IN LAIR: 10%
TREASURE TYPE: G
NO. OF ATTACKS: 2
DAMAGE/ATTACK: 1-8/1-8 + special
SPECIAL ATTACKS: See below
SPECIAL DEFENSES: See below
MAGIC RESISTANCE: 70%
INTELLIGENCE: Genius
ALIGNMENT: Chaotic good
SIZE: M
PSIONIC ABILITY: Nil
Attack/Defense Modes: Nil
LEVEL/XP VALUE: VIII/3,600 + 14/hp

The doc cu'o'c appears to have the body of half a man standing on one leg and holding in one hand an axe which it always carries. It is a beneficial and helpful spirit if it is continually given small offerings and is included in local worship ceremonies. So pleased, the doc cu'o'c acts as the protector of the local countryside, placing under his protection the inhabitants of a house or village.

The doc cu'o'c can see *invisible* objects and spirits at all times. Once per day it is able to cast the following spells: *cure disease*, *remove paralysis*, *cure blindness*, *oath*, and *remove curse*. It can cast *control weather* and become astral up to 3 times per day. It is able to become *invisible* at will. Creatures struck by the axe of a doc cu'o'c suffer 1d8 points of damage from the weapon. In addition, the axe delivers a massive electrical

shock, doing damage equal to the doc cu'o'c's current hit points. The victim is allowed a saving throw vs. spell with a successful save reducing the amount of damage taken by half. It can only be hit by weapons of +3 or greater.

The lair of a doc cu'o'c is never found on the Prime Material Plane. Instead, it forms a lair somewhere on the Astral Plane, returning to it only occasionally. Here it stores the offerings which are given it and items obtained from vanquished evil spirits. Should the lair be robbed, the doc cu'o'c returns to the Prime Material Plane where it uses its spells to wreak havoc over the area it protects. Once this is done, it leaves, never again protecting the area.

Doc cu'o'c are great enemies of evil spirits and most of their protection involves driving these creatures off. They also use their spell powers to ensure good weather for crops and harvesting. They seldom, if ever, become directly involved in the affairs of the mortal world, at most using their spells at night to relieve a condition or correct a wrong suffered by those under its care. The doc cu'o'c is concerned with protecting the land, not necessarily the inhabitants and the good fortune that befalls them from the creature's protection is mostly an indirect outcome of its actions.

DRAGONS, ORIENTAL

(Additions)

Most oriental dragons are officials in the Celestial Bureaucracy. Each type has been charged with some aspect of government, as listed below. Once per year each dragon must go to the Celestial Palace and file a report of the previous year's activities and events. This report is examined by the appropriate censors and rewards and punishments are handed out accordingly. It is not uncommon for a corrupt or incompetent dragon to be removed from his position and replaced by a new appointee. Such changes in the Celestial Bureaucracy are made known to humans by dreams which announce the new official and his arrival date. Knowing this, the humans prepare a ceremonial procession and banquet of offerings to please and curry favor with the new dragon.

Dragon	Position
Li Lung	Control of the energies of the earth
Lung Wang	Guardians of sea creatures, aide to the Sea Lords
Pan Lung	Guardians of hidden places
Shen Lung	Aides to the Chiang Lung
T'ien Lung	Masters of weather (except rain)
Chiang Lung	Guardians of rivers and lakes, bringers of rain
Tun Mi Lung	Dispenser of ocean storms

The yu lung does not hold an official position in the Celestial Bureaucracy and is not considered to belong to the class of greater dragons. As such, it receives no offerings and has no cult among the human population.

In addition to the Oriental dragons listed in the FIEND FOLIO™ Tome, the following two dragons are also found in the Orient.

Chiang Lung (River Dragon)

FREQUENCY: Rare
NO. APPEARING: 1-2
ARMOR CLASS: 2
MOVE: 12"/18"/24"
HIT DICE: 10-12
% IN LAIR: 80%
TREASURE TYPE: F
NO. OF ATTACKS: 3
DAMAGE/ATTACK: 1-6/1-6/3-36
SPECIAL ATTACKS: See below
SPECIAL DEFENSES: See below
MAGIC RESISTANCE: 10%
INTELLIGENCE: High to Genius
ALIGNMENT: Lawful neutral (tending to good)
SIZE: L (50' -60' long)
PSIONIC ABILITY: Nil

Attack/Defense Modes: Nil
LEVEL/XP VALUE:
10 HD: VIII/3,750 + 14/hp
11 & 12 HD: VIII/5,400 + 16/hp

MONSTERS (CHIANG LUNG)

Chiang lung are the lords of rivers and lakes, responsible to the Celestial Bureaucracy for the denizens of the waters, the giving of rain, and the flow of waters within their jurisdiction. Although there is a chiang lung present in every river and lake, they seldom appear to humans who are outside their jurisdiction. They act upon the orders of the Celestial Emperor and report to him once a year. Although wingless, they are able to fly through the power of a magical pearl lodged in the brain. They are able to speak the languages of the Celestial Court, fishes, shen lung, their own language, and all human languages.

Chiang lung have the powers common to all oriental dragons, except that they can *polymorph* to any form desired. Their breath expels dark rainclouds, enabling them to cause rain when and where desired. They can *lower water* in a 1-square-mile radius per age level as desired. Humans often make offerings to them, beseeching them to intercede with the Celestial Emperor for rainfall during periods of drought or to lessen the waters in times of flood. However, the chiang lung do not act unless properly ordered, for disobedience is punished by death.

Chiang lung also have the following abilities, usable at will once per round: *bless*, *curse*, *omen*, *fate*, *dispel evil*, *control weather*, and *remove curse*. They are able to use *major creation* and *reward* once per day. Any person accompanied by a chiang lung can breathe and move underwater just as if he were on dry land. Upon special orders of the Celestial Emperor they can cast a *tsunami*. In combat they attack with their claws and bite. If in human form they are armed with a *sword* + 5. This blade is so massive that others must make a successful *bend bars/lift gates* roll to use the weapon.

The lair of the chiang lung is a magical palace located under the waves. This mansion is always of great size and wealth, as befits the dragon's station, regardless of the size of the river or lake. Although decorated in great wealth and taste, items stolen from the mansion of the chiang lung automatically become worthless objects upon reaching the surface. Only items freely given by the chiang lung are exempt from this. When in this mansion, the chiang lung always assumes human form. Although this is not their natural form, they seem to prefer it over that of their dragon body. They are always well-attended by lesser nature spirit servants in their mansion (also assuming human form) and have from 1d6 shen lung to act as their bodyguard and aides. In addition they have from 2d4 children present at the mansion. When encountered outside their lair, there is a 75% chance they are accompanied by 1d4 lesser nature spirits and a 40% chance that 1-2 shen lung are present.

Aside from their official duties, chiang lung occasionally involve themselves in the affairs of man. They have a particular fondness for virtuous scholars and men of learning and art. Sometimes they entertain these men on lavishly decorated boats, posing as wealthy nobles or government officials. Such parties usually last all night or until the human falls asleep. With the dawn, the scholar finds himself alone on the boat often with some token of the event left behind.

The daughters of chiang lung seem to find themselves particularly attracted to handsome human males and secret love affairs and marriages are often the result. Indeed, chiang lung often give a daughter (who is always strikingly beautiful and gracious) in marriage to a courageous or clever hero who visits his court. Such offers are conducted with none of the formality of normal courtship and are a great honor. While it is possible to refuse such a marriage for noble reasons (a wife at home or filial piety) this seldom occurs. However, these liaisons normally end sadly as the daughter must eventually return to her home, never to see her lover or husband again. Children born of such a marriage are spirit folk.

Tun Mi Lung (Typhoon Dragon)

FREQUENCY: Very rare

NO. APPEARING: 1

ARMOR CLASS: -1

MOVE: 9"/48"

HIT DICE: 10-12

% IN LAIR: 20%

TREASURE TYPE: F

NO. OF ATTACKS: 3

DAMAGE/ATTACK: 1-3/1-3/2-20

SPECIAL ATTACKS: See below

SPECIAL DEFENSES: See below

MAGIC RESISTANCE: Standard

INTELLIGENCE: Average

ALIGNMENT: Neutral evil

SIZE: L (60'-80' long)

PSIONIC ABILITY: Nil

Attack/Defense Modes: Nil

LEVEL/XP VALUE:

10 HD: VII/3,000 + 14/hp

11 & 12 HD: VIII/4,400 + 16/hp

The tun mi lung is a fearsome dragon which dwells in the seas and oceans. However, it is most commonly encountered in the sky along sea-coasts or far out to sea. It is wingless; the power of flight comes from a magical pearl lodged in its brain. The Celestial Emperor has charged the tun mi lung with the duty of causing destructive typhoons and hurricanes which ravage the coasts of warmer lands. This is a task they enjoy greatly. Although they are only supposed to act on the orders of the Celestial Bureaucracy, they have a habit of forgetting this fact, launching into destructive rampages out of sheer maliciousness. Such is their great power that even the Celestial Emperor finds it hard to restrain and punish them.

In addition to the standard powers of the oriental dragon, the tun mi lung has the power to summon a *divine wind* (as per the spell) of great strength. The radius of this effect is equal to five times the age level of the tun mi lung in miles. The power is usable only once per week, but the duration of the effect is 6d4 hours. The tun mi lung is always at the center of the storm and it moves along with him as he travels. In combat, should the typhoon power of the tun mi lung be insufficient, it attacks with its claws and bite. It possess no breath weapon. It is immune to all water- and air-based attacks.

Nothing conclusive is known of the lairs of tun mi lung. However, as members of the Celestial Bureaucracy, they probably maintain palaces appropriate to their station under the sea. Their evil nature makes them unwelcome to the more peaceful and cultured creatures of the sea and it is likely that their mansions are in remote corners of the ocean. The tun mi lung speak the languages of all sea creatures, the Celestial Court, and the Sea Lords.

Gaki (Lesser Spirit)

	Jiki-ketsu-	Jiki-niku-	Shikko-	Shinen-
FREQUENCY:	Very rare	Rare	Uncommon	Uncommon
NO. APPEARING:	1	1-4	1	1-3
ARMOR CLASS:	2	6	4	0
MOVE:	12"/6"	12"/6"	12"/6"	/18"
HIT DICE:	8	3	5	4
% IN LAIR:	Nil	Nil	Nil	Nil
TREASURE TYPE:	Nil	Nil	Nil	Nil
NO. OF ATTACKS:	3	3	2	1
DAMAGE/ATTACK:	1-3/1-3/1-8	1-4/1-4/1-8	1-4/1-4	1-8
SPECIAL ATTACKS:	See below			
SPECIAL DEFENSES:	See below			
MAGIC RESISTANCE:	Standard			
INTELLIGENCE:	Very	Low	Low	Average
ALIGNMENT:	Chaotic evil			
SIZE:	M	M	M	M
PSIONIC ABILITY:	Nil	Nil	Nil	Nil
Attack/Defense Modes:	Nil	Nil	Nil	Nil
LEVEL/XP VALUE:	VII/1,075 + 10/hp	II/50 + 3/hp	IV/245 + 5/hp	III /135 + 4/hp

MONSTERS (GARGANTUA)

The gaki (or more properly the nin-chu-ju-gaki) are the spirits of the wicked, returned to the Prime Material Plane in the form of horrid monsters as punishment for their sins. The nature of the crimes committed in his life determines the type of gaki the spirit returns as. While on the Prime Material Plane, the gaki are inflicted with terrible pains and needs, compelling them to do evil actions. They are always hungry and thirsty, but eating and drinking does not satisfy their desires. All gaki have the following powers: *become invisible* at will, *polymorph* into an insect at will (moving at the flying speed listed), and *passwall* three times per day. They are immune to all *charm*, *hold*, *drowsy insect* or *sleep* spells. As spirits, they are subject to all spells which affect spirit creatures.

Jiki-ketsu-gaki: These are the most fearsome of all gaki. They are gaunt humanoids with sharp fangs and clawed hands. The jiki-ketsu-gaki are vampiric, driven to drain the blood of human victims. In combat they attack with their clawed hands and bite. If they score a successful hit with the bite attack, they remain gripped to their victim, draining 1-10 hit points of blood per round. Once the bite is scored the blood drain is automatic, no hit roll is needed. Once attached, they do not let go until the victim is slain or they are destroyed. They can only be hit by +3 weapons or better. They regenerate at the rate of 1 hit point per round. They are immune to cold- and fire-based attacks. They are most active at night.

Jiki-niku-gaki: This is the most common type of gaki. They are compelled to hunt and eat flesh, preferably human. They appear identical to the jiki-ketsu-gaki. In combat they attack with their claws and bite, attempting to slay their victims and carry them off. They regenerate damage at the rate of 1 hit point per turn. They are most frequently found near graveyards or on lonely roads and trails.

Shikki-gaki: This type of gaki causes disease. They are gaunt humanoids pocked by disease and decay. Any creature struck by a shikki-gaki must make a successful saving throw vs. poison or be stricken by disease. This saving throw must be made each time the gaki scores a successful hit. If the saving throw is failed, the victim falls ill in 2d6 turns. He becomes delirious, suffering from intense chills and fevers, losing 1 hit point per hour. During this time, although the character can stumble along, he is not able to participate in any action, cast spells, or otherwise think clearly. He does not recover hit points naturally nor do *healing* spells have any effect on him until the disease is cured or ends. The disease lasts for 2-5 days or until the victim dies. Shikki-gaki can only be hit by +1 weapons or greater and regenerate hit points at the rate of 2 per turn. They are immune to all types of disease and poison.

Shinen-gaki: This type of gaki is the least dangerous, appearing as a moving fire. It is commonly encountered on lonely roads or woods where it tries to lure victims to grassy or wooded area. If successful, it ignites the surrounding area, attempting to trap the victim in a circle of flame. Those struck by the shinen-gaki suffer 1d10 points of fire damage. It is immune to all fire-based attacks, but saves at a -2 from water-based attacks and suffers +1 hit point per die of damage done. It can only be struck by +2 weapons or better and regenerates hit points at the rate of 3 per turn.

Gargantua

	Humanoid	Insectoid	Reptilian
FREQUENCY:	Very rare	Rare	Rare
NO. APPEARING:	1-2	1-3	1-2
ARMOR CLASS:	4	6	2
MOVE:	21"	6"/36"(MC:E)	18"/12"
HIT DICE:	35	20-30	50
% IN LAIR:	Nil	Nil	Nil
TREASURE TYPE:	Nil	Nil	Nil
NO. OF ATTACKS:	2	1	3
DAMAGE/ATTACK:	4-40/4-40	3-30	3-30/3-30/6-60
SPECIAL ATTACKS:	Trample	See below	See below
SPECIAL DEFENSES:	Regeneration		
MAGIC RESISTANCE:	Standard		
INTELLIGENCE:	Low		
ALIGNMENT:	Chaotic neutral		
SIZE:	L (80'-100')	L (60')	L (100'-200')
PSIONIC ABILITY:	Nil	Nil	Nil
LEVEL/XP VALUE:	Level X (all)		
	16,600 + 35/hp	20 HD: 11,100 + 30/hp 21 + HD: 13,600 + 35/hp	22,600 + 35/hp

The gargantua are a class of truly monstrous creatures in proportion and ferocity. They appear in many different forms, but the most frequently encountered types are those of gigantic humanoids, insects, and reptiles. These beasts tower over virtually anything they encounter. Whether they

are abberations of natural processes, throwbacks to an age when they dominated the land, or the results of a crazed magical experiment is unknown. All that is known is that they exist and occasionally appear to ravage the land. Although they have some degree of intelligence, their actions are most often those of mindless brutes bent on destruction for destruction's sake. Because of their huge size, gargantua make the ground tremble when they walk. As such they cannot surprise creatures at all. Their height makes them easily spotted at a distance. Furthermore, their habit of emitting squealing roars as they move and fight makes it almost impossible to ignore their presence. All possess the ability to regenerate 4 hit points per round.

Humanoid Gargantua: These gargantua are the least intelligent of their kind. They stand 80 to 100 feet tall and are sometimes covered with fur. They have no language of their own, but are able to comprehend the meanings of other languages 25% of the time. This is because they have a strong empathy for human emotions. The humanoid gargantua attacks with its two fists for 4d10 points of damage each. In addition, the beast can trample any who come underfoot, causing 10-100 points of damage. The humanoid gargantua lives in jagged remote mountains or tiny islands far out at sea.

Insectoid Gargantua: This creature goes through several stages of growth. It begins life as a gigantic egg which soon hatches, revealing a gigantic larva. Starting life, it has 20 hit dice. In this form, it has the ability to shoot a strand of cocoon silk to a range of 60 feet. This silk is exceptionally strong and sticky, adhering to whatever it hits. Using this, the larva can entangle and immobilize creatures. A strand can be severed with 20 points of damage from an edged weapon, a successful *bend bars/lift gates* roll, or by monsters of 10 hit dice or more. The creature grows at a phenomenal rate, increasing 1 hit die per week. Upon attaining 25 hit dice, the larva spins a cocoon and enters into the pupae stage. It remains a pupae for 2d4 weeks, finally emerging as a gigantic moth with 30 hit dice. In this form the creature has lost the ability to spin silk. However, by flapping its wings it is able to create a huge windstorm. This storm is 6" wide and extends 24". All within the path of the storm must either be solidly anchored (tied to a boulder, etc.) or make a successful saving throw vs. death (at a -4 on the die). Those who fail the die roll are blown back 10 to 40", suffering 1d6 points of damage for every 1" blown. Insectoid gargantua are found in warm mountainous regions.

Reptilian Gargantua: These creatures are gigantic, often bipedal, reptiles. Their size is truly magnificent, towering above all other creatures. Although unable to speak, these creatures possess a simple empathy and can sense the emotions and desires of other creatures. In combat, they attack with their front claws and their bite. If moving upright they are able to trample for 10d10 points of damage. Finally, they sweep the ground behind them with their tail, 90 feet to either side. Any creature in this area of effect must make a successful saving throw vs. death or suffer 8d10 points of damage. Reptilian gargantua are found most often on tropical islands, far out at sea. Since they can swim, this does not serve to isolate them from the rest of the world.

Fortunately, gargantua are rare and seldom bother humans. When they do appear, their arrival is often treated as a national (or at least regional) emergency and every resource is mobilized to ensure their riddance.

Generals of the Animal Kings (Greater spirits)

	Tiger	Ox	Monkey
NO. APPEARING:	1 + host		
ARMOR CLASS:	-6	-8	-4
MOVE:	36"/24"	18"/21"	48"/36"
(MC: A)			
HIT DICE:	30	36	24
% IN LAIR:	Nil	Nil	Nil
TREASURE TYPE:	Nil	Nil	Nil
NO. OF ATTACKS:	3	2	2
DAMAGE/ATTACK:	1-10/1-10/2-20	2-12/2-20	2-12/2-12
SPECIAL ATTACKS:	See below		
SPECIAL DEFENSES:	See below		
MAGIC RESISTANCE:	80%		
INTELLIGENCE:	Genius		
ALIGNMENT:	Lawful neutral		
SIZE:	L		
Attack/ Defense Modes:	Nil	Nil	Nil
LEVEL/XP VALUE:	X/27400 + 35/hp	X/24400 + 35/hp	X/24800 + 35 /hp

MONSTERS (GOBLIN SPIDER)

There are three principal types of generals—General Tiger, General Ox, and General Monkey. In their natural form they appear as giant-sized humanoid animals of the same type as their name. Each is dressed in the armor, robes, and weapons as befits his station as a lord of the Animal Kings' court. They all have the following abilities in common, usable once per round at will: *become invisible, ethereal, or astral* at will, *shapechange*, and *teleport* (no error). They have *ESP, comprehend languages, tongues, detect magic, and know history* in effect at all times. They can only be hit by +5 weapons or better. They have the spell casting ability of a 29th-level wu jen and know all spells of that class. Once per day they can cast a *cloud trapeze* powerful enough to transport themselves and 1,000 other creatures. They are able to regenerate 5 hit points per round.

General Tiger is most frequently dispatched by the Animal Kings to suppress rebellions or carry out orders of punishment. His mien is so fearsome that all creatures within 24" with less than 3 hit dice or levels must make a saving throw vs. spell or flee in panic for 1d4 turns. He is armed with a *vorpel sword* +5 which causes 2d6 +12 points of damage on a successful hit. He can either make 3 attacks per round with this weapon or use his clawed hands and bite for the damages listed above. He is +3 on his chance to hit (+8 when using the sword). When he appears, he is accompanied by a host of 100 tigers. These tigers are absolutely loyal to him and instinctively understand his every command. General Tiger is extremely proud, hot-tempered, and blood-thirsty.

General Ox is normally sent when General Tiger needs assistance or to aid some particularly righteous human emperor in a great endeavor. Once per turn he is able to crash his hooves to the ground with all the effects of an *earthquake* spell. He is armed with a *mace* +5 which is able to fire a *meteor swarm* once per day. This mace causes 1d10 +9 points of damage on a successful hit. He may attack with it and gore with his horns in the same round. He is +4 on his chance to hit (+9 with the mace). When he appears, he is accompanied by a host of 10d4 gozu-oni, all absolutely loyal to him. Although extremely intelligent, General Ox is not a quick thinker and can sometimes be outwitted by those of clever wit. He is extremely patient and stubborn, never breaking off a combat unless ordered by his lord.

General Monkey is sent on missions which require cleverness and stealth. He has all the abilities of a 20th-level ninja. He carries a *rod of lordly might* at all times. When he appears, 50% of the time he is accompanied by 10d6 intelligent monkeys (AC 7, MV 12", HD 1, #AT 1) armed with swords and spears. In combat, General Monkey is +4 on his chance to hit and +5 on damage. General Monkey is noted for his tricks and pranks and of all the generals of the animals kings is the most likely to challenge or disregard his orders. He is intensely curious and can sometimes be bribed with bits of interesting information or magic.

The Animal Kings only appoint a few generals of each type at any given time. However, should one of the generals be slain, the Animal Kings instantly appoint a new general from the ranks of animals that serve them. As soon as this appointment is made, the creature gains all the powers appropriate to that type of general.

Goblin Rat

FREQUENCY: Rare
NO. APPEARING: 1-20
ARMOR CLASS: 7
MOVE: 9"
HIT DICE: 3
% IN LAIR: 20%
TREASURE TYPE: B
NO. OF ATTACKS: 1
DAMAGE/ATTACK: 1-8 or by weapon type
SPECIAL ATTACKS: Nil
SPECIAL DEFENSES: Shapechange
MAGIC RESISTANCE: 10%
INTELLIGENCE: Low to standard
ALIGNMENT: Lawful Evil
SIZE: S (3'-4')
PSIONIC ABILITY: Nil
Attack/Defense Modes: Nil
LEVEL/XP VALUE: VI/1,000 + 10/hp

The goblin rat is an intelligent shapechanging animal, similar to a hen-goykai. However, it is only able to assume two forms—a particularly foul and ugly giant rat or a ratman. In either form it possesses its full hit points and abilities. While in animal form, the creature attacks with its bite. Each

successful hit has a 5% chance of transmitting a disease to the victim. Cholera, plague, and fevers are the most common. In its ratman form, the goblin rat fights with weapons and can wear armor. Its preferred weapons are spears, naganatas, and two-handed swords. When 10 or more are encountered, one of the creatures is the "king" of the group. This king has 5 HD, AC 4, and does +2 points of damage with his bite.

Goblin rats have a great fear of all types of feline creatures and must make a saving throw vs. paralyzation when faced by such a creature. Those which fail the saving throw flee in panic, while a successful saving throw leaves the goblin rat unaffected. Cat-like creatures gain a +1 on all hit rolls when fighting goblin rats, because of the antipathy between the two and the superstitious fear of the goblin rats. Indeed, even life-like paintings of cats are sufficient to protect a household from goblin rats. A life-like painting is equal to a painting of quality, if it is painted for this express purpose.

Goblin rats live on the fringes of human settlements, stealing food and livestock and occasionally preying on lone travelers. Their lair is typically a deserted temple or abandoned hut in the forest, the inhabitants slain or driven off. They do not have a language of their own, but speak the trade language and the language of humans common to the area.

Goblin Spider

FREQUENCY: Rare
NO. APPEARING: 1-4
ARMOR CLASS: 4
MOVE: 18"
HIT DICE: 6 to 9
% IN LAIR: 80%
TREASURE TYPE: C
NO. OF ATTACKS: 2
DAMAGE/ATTACK: 1-8/1-8
SPECIAL ATTACKS: Surprise, grasp
SPECIAL DEFENSES: +1 or better weapons to hit
MAGIC RESISTANCE: 20%
INTELLIGENCE: Low
ALIGNMENT: Neutral evil
SIZE: L (8'-10')
PSIONIC ABILITY: Nil
Attack/Defense Modes: Nil
LEVEL/XP VALUE:
6 HD: VI/575 + 6/hp
7 HD: VI/900 + 8/hp
8 HD: VII/1,350 + 10/hp
9 HD: VII/2,200 + 12/hp

The goblin spider, or earth spider, looks like a huge furry spider of particularly evil cast. They dwell far from human habitations in the rough wooded mountains common to Kara-Tur. Once they dominated large sections of the land now controlled by humans and view humans and their allies as invaders to their homelands. As such, they take every opportunity to cause harm to human travelers and settlers on the edges of their territories.

Goblin spiders do not spin webs, instead making their lairs in tunnels underground. The entrances to these tunnels are carefully concealed by trapdoor openings. The goblin spiders are able to detect the vibrations of creatures passing overhead and attack by springing suddenly from their lairs, surprising on a 1-4. Once in combat, they attempt to grab their victim and drag him back into the lair, closing the door behind them. In any melee round in which a goblin spider hits with both attacks, the victim has been grasped and held. Held victims fight with a -4 on their chances to hit. A successful *bend bars/lift gates* roll allows the victim to free himself from the grip. Those not held can help free the victim. This requires 20 or more points of Strength (at least two characters) to wrench the victim loose. While the goblin spider is gripping a victim, it cannot make any other attacks.

Goblin spiders are excellent mimics, able to imitate any voice or animal sound they hear, although when imitating languages they do not understand they can only repeat words they have heard spoken. Although not exceptionally intelligent, they are clever and devious, often using their mimicry to lure victims to their doom. They speak their own language, the language of spiders, the trade language, and the language common to the human inhabitants near their lair.

There is a 30% chance that there are 2d4 giant spiders in the immediate vicinity of any goblin spider lair. These creatures serve as guards for the goblin spiders and assist them in any battle.

MONSTERS (HAI NU)

Hai Nu

FREQUENCY: Rare
NO. APPEARING: 4-40
ARMOR CLASS: 7
MOVE: 6"/15"
HIT DICE: 1 to 4
% IN LAIR: 30%
TREASURE TYPE: U
NO. OF ATTACKS: 1
DAMAGE/ATTACK: By weapon type
SPECIAL ATTACKS: Nil
SPECIAL DEFENSES: Immune to water attacks
MAGIC RESISTANCE: Standard
INTELLIGENCE: Average to High
ALIGNMENT: Lawful neutral
SIZE: M
PSIONIC ABILITY: Nil
LEVEL/XP VALUE:
1 HD: I/14 + 1/hp
2 HD: II/28 + 2/hp
3 HD: III/50 + 3/hp
4 HD: III/85 + 4/hp

The hai nu are an aquatic race of creatures. They are humanoid with webbed hands and feet. Their bodies are covered with a soft fur that shimmers in many different colors. They live in the warm shallow seas of the sub-tropical and tropical regions gathering fish and attending the court of the Lord of the Sea. They can only speak the language of their own race and the court language of the Sea Lord.

Hai nu live in simple communities—the hulls of sunken ships and the stands of thick kelp are sufficient for their needs. They love bright treasures and gather precious cargoes from ships for their own enjoyment. Their society is matriarchal, dominated by the females, and 75% of those encountered are female. Each community is led by a matron with 6 HD and an Armor Class of 5. There are 2d6 tamed sharks defending the community. They have quite good relations with sharks, porpoises, and whales and there is a 40% chance that 3d4 of these creatures are present with any band of hai nu.

When encountered, the arms of the hai nu are:

Short sword	20%
Trident and speargun (treat as spear)	50%
Trident and dagger	20%
Short sword and net	10%

Hai nu seldom attack surface vessels, much preferring to be left alone. They are by nature quite peaceful and friendly, but vigorously defend their hunting grounds and homes from outsiders. Fishermen who ply their waters often find their lines cut, nets fouled, and small leaks appearing in the bottom of their ships. Should these actions fail to discourage the fishermen, the hai nu petition the Lord of the Sea for more drastic action.

Hai nu cannot survive very long out of water, suffering 1 point of damage each round spent totally out of water. They suffer double normal damage from fire-based attacks and +1 per die of damage from cold-based attacks. They are immune to all forms of water-based attack.

Hsing-Sing

FREQUENCY: Rare
NO. APPEARING: 2-20
ARMOR CLASS: 6
MOVE: 6"/9"
HIT DICE: 2 + 1
% IN LAIR: 25%
TREASURE TYPE: B
NO. OF ATTACKS: 1
DAMAGE/ATTACK: 1-6 or by weapon type
SPECIAL ATTACKS: Nil
SPECIAL DEFENSES: Nil
MAGIC RESISTANCE: Standard
INTELLIGENCE: Average
ALIGNMENT: Neutral
SIZE: M
PSIONIC ABILITY: Nil
LEVEL/XP VALUE: II/35 + 3/hp

The hsing-sing are a race of ape-like humanoids, white-furred and with the faces of men. They live in the mountainous sub-tropical forests. They speak the language of their own race and the trade language. Normally they prefer to be left alone, but because of a weakness for strong drink, occasionally come to human villages to trade. On these trips they bring rare treasures from the hidden enclaves of the forest—parrots, feathers of rare birds, scented woods, and exotic fruits. In exchange they take forged metal, pottery, wine, and rice. They practice no crafts themselves, preferring a simple existence. Some scholars hold them as perfect examples of the principles of harmony with nature and non-action.

However, the hsing-sing are not entirely peaceful. Once per year they go on a "war-season." During this time they become extremely savage and aggressive. They organize themselves into raiding bands, attacking settlements on the edges of their territory. Their attacks are impartial, pillaging good and evil creatures alike. They are clever enough not to strike the same settlement two years in a row, always raiding different places. On these raids they carry spears, parangs, blowguns, and wicker shields. They are quite adept at using poisons and their blowgun darts are always dipped in noxious concoctions. They have two principal poisons. The first causes death if the saving throw vs. poison is failed and 1d8 points of damage if the save is successful. The second is a strong muscle relaxant, paralyzing the victim for 2d6 turns if the saving throw is failed and slowing him for 1d6 turns if the save is successful.

The lair of the hsing-sing is a large tree in the forest. In its branches are simple sleeping platforms with thatched roofs. In the lair are females and children, equal to 50% of the number encountered. The females have 1 hit die and fight from the branches, hurling clubs and stones at attackers. The hsing-sing despise the tasloi, which sometimes wander up from their tropical homes on raids.

Hu Hsien (Lesser Spirit)

FREQUENCY: Rare
NO. APPEARING: 1-6
ARMOR CLASS: 7
MOVE: 15"
HIT DICE: 6
% IN LAIR: 10%
TREASURE TYPE: I, S, T
NO. OF ATTACKS: 1
DAMAGE: 1-6 or by weapon type
SPECIAL ATTACKS: See below
SPECIAL DEFENSES: See below
MAGIC RESISTANCE: 50%
INTELLIGENCE: Genius
ALIGNMENT: Chaotic evil
SIZE: M
PSIONIC ABILITY: Nil
LEVEL/XP VALUE: VII/1,150 + 6/hp

The hu hsien are a race of shapeshifting foxes, supernatural in origin. In many ways they are similar to the hengeyokai. The hu hsien has two basic forms. The first is similar to a fox. However, in this form, the hu hsien can walk on its hind legs and hold items in its front paws. Its second form is that of a human maiden of exceptional beauty and grace (18 Charisma, 25 Comeliness). This form can be identified, however, since the hu hsien's tail never changes. The hu hsien is clever to conceal this under its robes.

The hu hsien has the following spell-like effects which it can do at will, one per round: *become invisible, polymorph self, disguise, chameleon, know history, hypnotism, read magic, comprehend languages, ventriloquism, apparition, ESP, and hypnotic pattern*. Once per day it can use *possess, servant horde, and major creation*. Three times per week it is able to use *reward or ancient curse*. When appearing in human form, its 25 Comeliness gives it the power of *fascination*. It can only be hit by +3 weapons or better. It has a limited regeneration, healing at the rate of 2 hit points per hour. It is immune to fire and takes only half damage from cold attacks (no damage on a successful saving throw). It suffers double damage from electrical-based attacks. It greatly fears thunderstorms since the Celestial Emperor sometimes sends the Thunder God to punish the hu hsien for its wicked ways.

Hu hsien live and gain their power of *shapeshifting* by draining the life force of human victims. To do so, the hu hsien must assume human form and snare a victim in its web, generally by using its *fascinate* power to cause the victim to fall hopelessly in love with it. Thereafter, each day the victim spends with the hu hsien results in the loss of one level of experi-

ence. The victim, totally blinded by love, is not aware of what is happening and does not realize that any harm has befallen him. Once the process starts, the victim can only be saved if the hu hsien is driven away or destroyed by others.

Hu hsien are not totally cruel and ungrateful. They have been known to reward or aid people who have helped them or shown them kindness and generosity. Such rewards usually take the form of success at examinations, good fortune, or rescue in a moment of great danger. They are particularly attracted to scholars, both for good and ill. They are noted for devious tricks, especially upon those who scoff at their existence. They are particularly fond of wine, unable to resist its temptation. However, once intoxicated they unwillingly revert to their true forms. Hu hsien lairs are normally on the edges of human villages. Sometimes they occupy an abandoned house, using their magical powers to create the illusion of great wealth and luxury. Other times their lair is a fox den similarly enchanted to appear as a great mansion on the inside. Many times the unfortunate traveler has dined and slept in a grand hall only to awaken in the tight cramped space under the floors of an old house.

Ikiryo (Lesser Spirit)

FREQUENCY: Very rare
 NO. APPEARING: 1
 ARMOR CLASS: Nil
 MOVE: Nil
 HIT DICE: Nil
 % IN LAIR: Nil
 TREASURE TYPE: Nil
 NO. OF ATTACKS: 1
 DAMAGE/ATTACK: Nil
 SPECIAL ATTACKS: Ability drain
 SPECIAL DEFENSES: See below
 MAGIC RESISTANCE: See below
 INTELLIGENCE: Very
 ALIGNMENT: Chaotic evil
 SIZE: Nil
 PSIONIC ABILITY: 200-260
 Attack/Defense Modes: B,C,D,E/F,G,H
 LEVEL/XP VALUE: VIII/3,500

This spirit is most unusual, for it is extremely difficult to detect and destroy. The ikiryo is a projection of the evil thoughts of a living person. The ikiryo comes into being from intense thoughts of hate or jealousy, without the knowledge of the person who has the feelings. Once in existence, the ikiryo has a will of its own and seeks to do harm in the cause of the anger or jealousy. The ikiryo has no form or real body, only a presence of psychic energy. As such, it cannot be seen or detected by *detect invisibility* or *detect life*. A *detect evil* reveals an aura of evil surrounding the victim. A *detect harmony* reveals that something about the victim and his surroundings is out of balance. A *true sight* reveals the ikiryo, causing it to appear before the caster's eyes in the form of the person from which the ikiryo sprang. A *protection from spirits* or *protection from evil* 10' radius hedges out the ikiryo, but does not cause it harm. *Invisibility to spirits* makes it impossible for the ikiryo to find its victim. A *dispel evil* drives it away for a 24-hour period. A *summon spirit* causes it to take the form of its source person. An *exorcism*, if successful, banishes the creature, causing it never to return. If the person the ikiryo sprang from is confronted with the existence of the ikiryo, the ikiryo vanishes forever.

Once created, the ikiryo seeks out its victim, staying with him until it is destroyed. Each 24-hour period the ikiryo stays with the victim, he suffers the loss of one point from every ability score. He feels disturbed and restless; the air is oppressive and stagnant. He becomes tired and exhausted. If any ability score is reduced to 0, the victim dies. Lost ability points are not regained until the ikiryo is destroyed. At this time, they are recovered at the rate of one point per ability score per day.

When the DM determines there is an encounter with an ikiryo, he can either have the ikiryo attack one of the player characters or have the ikiryo spring from one of the player characters. Should the DM know of an NPC who harbors secret resentment against a player character, the ikiryo can attack that player character. If the DM knows that a player character harbors a grudge against an NPC, the ikiryo can attack the NPC. In the second case, the ikiryo is discovered and traced back to the player character. This leads to complications for the player character. In no case can a character consciously summon up an ikiryo and its actions are never done for the good of the character.

Jishin Mushi

FREQUENCY: Very Rare
 NO. APPEARING: 1-3
 ARMOR CLASS: 3
 MOVE: 9 "/3"
 HIT DICE: 5 + 4
 % IN LAIR: Nil
 TREASURE TYPE: Nil
 NO. OF ATTACKS: 1
 DAMAGE/ATTACK: 2-16
 SPECIAL ATTACKS: Tremor
 SPECIAL DEFENSES: Nil
 MAGIC RESISTANCE: Standard
 INTELLIGENCE: Animal
 ALIGNMENT: Neutral
 SIZE: L (8'-10')
 PSIONIC ABILITY: Nil
 Attack/Defense Modes: Nil
 LEVEL/XP VALUE: V/275 + 6/hp

The jishin mushi, or earthquake beetle, is a species of giant beetle. It is scintillating blue-green in color and covered with a hard carapace which hides its small wings. It prowls the temperate forests, looking for meat which forms its main diet. It is particularly attracted to the scent of oxen and sometimes attacks the animals as they work in the farmer's fields.

The jishin mushi attacks with its powerful mandibles, grasping its victims and dragging them back to the security of the trees. Fortunately, a character can easily slip free of these mandibles as they are poorly designed to clamp things. More dangerous are the thrumming tremors these creatures can create in the earth. By striking their abdomens on the ground, the jishin mushi sends out a small tremor, weak at first, but growing in intensity with repeated blows. On the first round, any creature within five feet of the jishin mushi must make a successful saving throw vs. breath weapon or be knocked to the ground. On the second round, this extends to a 10-foot radius. On the third round, the radius is 15 feet and those within five feet of the creature are thrown violently about for 1d6 points of damage and lose the opportunity to make an attack that round. On the fourth round, the radius is 20 feet and those within 10 feet take damage. On the fifth round the radii extend to 25 feet and 15 feet respectively. Cracks in the earth begin to appear within five feet of the creature. On the sixth round the radii are 30 feet and 20 feet. Furthermore the area within 10 feet of the beetle suffers the effects of an *earthquake spell*. At this point the jishin mushi takes to the air to avoid the consequences of its own deeds.

The ichor of the jishin mushi is greatly prized by incense makers, fetching as much as 2 tael for a flask.

Kala

	Cave	Earth
FREQUENCY:	Rare	Rare
NO. APPEARING:	1-10	1-12
ARMOR CLASS:	-1	2
MOVE:	9 "	12"
HIT DICE:	8	6
% IN LAIR:	30%	25%
TREASURE TYPE:	O	P
NO. OF ATTACKS:	2	2
DAMAGE/ATTACK:	1-8/1-8	1-6/1-6
SPECIAL ATTACKS:	Pain	Disease
SPECIAL DEFENSES:	Nil	Nil
MAGIC RESISTANCE:	Standard	Standard
INTELLIGENCE:	Low	Low
ALIGNMENT:	Neutral	Neutral
SIZE:	M	M
PSIONIC ABILITY:	Nil	Nil
Attack/Defense Modes:	Nil	Nil
LEVEL/XP VALUE:	VI/825 + 10/hp	V/275 + 6/hp

The kala are an ancient and primitive spirit race of humanoids found in the cold wastelands. They appear similar to normal humans except for their pointed heads and large feet (which aid them in moving through the snow). They are inured to the cold and never wear more than a loincloth, regardless of the weather. They are quite ferocious and cannibalistic, raiding camps and villages for their food.

MONSTERS (KAPPA)

All types of kalau are expert trackers and hunters. They can follow a trail with a base 80% chance of success. They attack with their clawed hands or with primitive stone axes, one held in each hand.

The bite of a cave kala injects a terrible poison which causes wracking pains in the victim unless a successful saving throw vs. poison is made. These pains begin slowly and build in intensity. On the first round of effect, the victim notices discomfort similar to a strong headache. On the second round the pain spreads, causing the victim to be -1 to hit, damage, and +1 on all saving throw rolls. By the third round the pains are quite strong, increasing the penalty to -2/+2; on the fourth round they are excruciating (-4/+4). On the fifth round, the pain is so great that the victim is incapacitated, unable to take any action. These pains last for 1-3 turns.

The breath of the earth kala causes disease in all who fail to make a saving throw vs. death. This breath has a range of five feet and a width of two feet. The disease slowly weakens the victim, causing the loss of 1d6 hit points per day. While so diseased, the victim cannot heal or benefit from the effects of magical healing.

Cave kalau make their lairs in hidden caves deep in the forest. Earth kalau live a nomadic life, moving their camps according to the season and the hunting. All speak the language of the northern tribes and that of their own kind.

Kappa

	Common	Vampiric
FREQUENCY:	Rare	Very rare
NO. APPEARING:	1-6	1-2
ARMOR CLASS:	3/-2	0/-2
MOVE:	6"/18"	9"/18"
HIT DICE:	4	7+7
% IN LAIR:	70%	80%
TREASURE TYPE:	D	D
NO OF ATTACKS:	2	3
DAMAGE/ATTACK:	5-10/5-10	5-10/5-10/1-6
SPECIAL ATTACKS:	Nil	Strength drain
SPECIAL DEFENSES:	Regeneration	Regeneration
MAGIC RESISTANCE:	Standard	Standard
INTELLIGENCE:	Low to average	Average
ALIGNMENT:	Chaotic evil	Chaotic evil
SIZE:	S	S
PSIONIC ABILITY:	Nil	Nil
Attack/Defense Modes:	Nil	Nil
LEVEL/XP VALUE:	III/135 + 4/hp	VI/1,000 + 10/hp

The kappa are a race of amphibious humanoid creatures found in lakes, ponds, rivers, and streams of fresh water. They are little creatures, standing approximately two feet high with the general proportions of a young boy. On their back is a thick tortoise-like shell (AC -2 for back attacks). The top of their head is concave, forming a small bowl filled with water. Vampiric kappa also have eyes which glow with a red fire.

All kappa possess incredible Strength (18/00), giving them a +3 on their chance to hit in combat and the damages listed above. In addition, they are masters of one style of martial arts (including 1d6 special maneuvers of that style). In combat, they fight with their clawed hands, rending their opponent. In addition, vampiric kappa attack with their bite. Once a successful bite has been scored, the vampiric kappa retain the grip, draining one point of Strength each round (but causing no further damage). This grip can only be broken by slaying the vampiric kappa, emptying the bowl in the top of its head, or making a successful *bend bars/lift gates* roll. If the victim's Strength reaches 0, he is slain. In addition, there is a 50% chance that the victim contracts a debilitating disease from the bite. This disease causes the loss of 1-3 Strength points per day until cured or the victim dies. If the disease is cured, Strength points are recovered at the rate of 2-5 points per day of rest. All kappa are able to regenerate damage at the rate of 1 hit point per round.

As mentioned above, kappa are a water-dwelling race of creatures, and they draw their power from water. The bowl in the top of their head is filled with water from the particular stream or lake that is their lair. So long as this bowl remains filled, the kappa possesses its powers. Should the bowl ever be emptied, the kappa loses its powers. Its Strength becomes normal and it loses the ability to regenerate damage. Furthermore, the kappa loses hit points at the rate of 2 per round until the water is restored. Although they can infrequently be tricked into bowing (thus spilling the water), most kappa are more clever than this. In combat, the water can be spilled if the opponent makes a successful *bend bars/lift gates* roll for this

purpose or a martial arts throw special maneuver. Otherwise, the natural agility and grace of the kappa are sufficient to prevent spillage. The kappa is immune to water-based spells.

Kappa live in bodies of fresh water, making their lairs under rocks and bridges. They normally appear to waylay lone travelers, dragging them underwater to their doom. They are also particularly fond of horseflesh and often attempt to grab and drag these creatures underwater. It is said that they are also fond of melons and cucumbers and can be appeased by offerings of these. In areas where kappa are known to live, it is a common practice to throw a few of these fruits into the water before crossing a bridge or straying too near the bank, in hopes that the kappa does not molest the traveler.

Kuei (Lesser Spirit)

FREQUENCY:	Rare
NO. APPEARING:	1
ARMOR CLASS:	-4
MOVE:	18"
HIT DICE:	3 to 6
% IN LAIR:	Nil
TREASURE TYPE:	Nil
NO. OF ATTACKS:	1
DAMAGE/ATTACK:	1-6/1-8/1-10 or 1-12
SPECIAL ATTACKS:	Possession
SPECIAL DEFENSES:	See below
MAGIC RESISTANCE:	10%
INTELLIGENCE:	Average to very
ALIGNMENT:	See below
SIZE:	M
PSIONIC ABILITY:	Nil
Attack/Defense Modes:	See below
LEVEL/XP VALUE:	
3 HD:	IV/180 + 3/hp
4 HD:	V/275 + 4/hp
5 HD:	V/405 + 5/hp
6 HD:	VI/725 + 6/hp

A kuei is a spirit of the dead, now in the form of a demon-ghost. This may occur if a person dies unburied, with his life unfulfilled, or by violence unavenged. It appears exactly as the person did in life with a solid-seeming body. However they cannot be physically touched, as objects pass harmlessly through them. Although they are not affected by sunlight, they are most active at night. The alignment of a kuei depends on the nature of the task they must fulfill.

The power of a kuei is dependent upon its hit dice. These powers are listed on the following table:

Hit Dice	Weapon Needed to Hit	Damage
3 HD	+ 1	1-6
4 HD	+ 2	1-8
5 HD	+ 3	1-10
6 HD	+ 4	1-12

They can become *ethereal* at will. They also have the ability to possess a person, as per the spell. This power is usable three times per day. They are immune to *ESP* and all *charm*, *enchantment*, *illusion*, and water spells. They are immune to all forms of psionic attack. They suffer no damage from normal fire and cold. Magical fire and cold only cause half the normal amount of damage.

When encountered, a kuei normally attempts to possess a victim. If this is successful, the form of the kuei disappears and takes control of the victim. Once the possession is successful, the kuei uses the physical body to complete whatever task still binds it to the Prime Material Plane. This may be to seek vengeance on its killer, fulfill an oath, or arrange for the ceremonies in the temple necessary to release it. When fulfilling an oath, the kuei may remain in possession of the victim for a long time. Indeed, one story is told of a kuei possessing her sister to fulfill an oath of marriage, remaining with her promised husband for many years before being discovered. The possession of a kuei can only be broken by the death of the victim, fulfillment of the task, or *exorcism* (or other spell intended to drive out spirits). Once the possession is broken, the victim returns to his normal senses with no knowledge of what has transpired.

MONSTERS (NAT)

Men

Wako (Sea Pirate)

FREQUENCY: Uncommon
 NO. APPEARING: 30-180
 ARMOR CLASS: See below
 MOVE: 12"
 HIT DICE: 1 (2-7 hit points)
 % IN LAIR: 100%
 TREASURE TYPE: A
 NO. OF ATTACKS: 1
 DAMAGE/ATTACK: By weapon type
 SPECIAL ATTACKS: Leader types
 SPECIAL DEFENSES: Leader types
 MAGIC RESISTANCE: Standard
 INTELLIGENCE: Average to very
 ALIGNMENT: Lawful evil
 SIZE: M
 PSIONIC ABILITY: Leader types
 Attack/Defense Modes: Leader types
 LEVEL/XP VALUE: I/14 + 1/hp

Like their brethren, the buccaneers and pirates, the wako ply the warm seas, boarding ships and raiding coastal towns. They are a vicious scourge, greatly feared by all who travel the seas of Kara-Tur. Composed of men of low class who have fled their homelands or have been hired by powerful lords, the wako are desperate and dangerous men. Even the fierce western pirates, from their few encounters with the wako, regard them with fear. The wako have a disregard for death. Knowing that horrible tortures and death await them should they ever be captured, they fight to the last man no matter how hopeless the situation. Likewise, they take no prisoners, except women who are carried to their towns as slaves. This attitude renders them utterly ferocious in battle. All wako fight with a +2 on hit rolls and a +1 on damage.

For every 30 wako encountered there is a 5th-level bushi present and for every 60 there is a 7th-level barbarian. These are in addition to the numbers indicated by the dice. They are always led by a 10th-level samurai. With him is a barbarian lieutenant of 8th level and 1-3 bushi mates of 6th level. For every 30 wako present there is a 5% chance that a wu jen is present. He is of 6th to 9th level.

The arms and armor of a force of wako are:

Hara-ate-gawa & sword	50%
Sword & bow	10%
Do-maru & sword	15%
Kote & spear	10%
Kote, do-maru, sword & bow	5%
Haramaki, sword, spear, & bow	10%

All leaders and high level types wear o-yoroi.

The lair of the wako is a permanent settlement, possibly on the lands of the sponsoring lord. It is walled and is well defended and patrolled.

Nat (Lesser Spirit)

	Einsaung	Hkum yeng	Lu
FREQUENCY:	Rare	Very rare	Rare
NO. APPEARING:	1	1	1
ARMOR CLASS:	2	0	-2
MOVE:	12"	12'/12"	9"
HIT DICE:	2	4	8
% IN LAIR:	100%	100%	80%
TREASURE TYPE:	Nil	Nil	Nil
NO. OF ATTACKS:	1	2	3
DAMAGE/ATTACK:	1-6	1-6/1-6	1-8/1-8/1-4
SPECIAL ATTACKS:	Nil	Fear	Disease
SPECIAL DEFENSES:	See below		
MAGIC RESISTANCE:	10%	30%	10%
INTELLIGENCE:	Very	Standard	Low
ALIGNMENT:	Chaotic good	Neutral	Chaotic evil
SIZE:	S	M	M
PSIONIC ABILITY:	Nil	Nil	Nil
Attack/Defense Modes:	Nil	Nil	Nil
LEVEL/XP VALUE:	III/113 + 2	V/405 + 4/hp	VII/2250 + 10/hp

The nats are a group of lesser spirits found in tropical jungles. They are humanoid in appearance, with brightly colored skins and a general demonic cast. Their hair is wild and tangled and their hands end in long, clawed fingernails. All have sharp, fanged teeth, although not all nats are able to bite effectively.

All types of nats have the following abilities which they can do at will: *become invisible, levitate, ESP, comprehend languages, deflection, dream vision, possess animal, detect shapeshifter, quickgrowth, passwall, and dancing blade*. They are immune to poisons and diseases. They suffer half damage from electrical and fire-based attacks (no damage if the saving throw is made). All nats speak the language of their own kind and the language of the wu jen common to their area.

Einsaung Nat: This nat is a beneficial and helpful spirit if it is properly pleased by offerings of food and small treasures. If properly beseeched, it takes up residence in the house. Once settled it acts as a benefactor and protector of the owner of the house and his family. To have such a nat residing in one's home is a sign of good luck. If the nat should ever leave, the inhabitants take this as a sign of grievous fortune or evil to come. The "home" of the einsaung is always the south cornerpost of the house. Although the actual lair is on the Ethereal Plane, the einsaung always centers its effects around this post. Offerings to the einsaung are always placed there.

The einsaung nat have the following abilities, in addition to those listed above: *become ethereal, beneficence, know history, slow poison, detect curse, protection from evil, 10-foot radius, and polymorph self* (all at will once per round); *omen and cure disease* (once per day); *dispel evil and possess* (once per week). The einsaung also radiates an aura which has the same effect as a *bless* upon the owner and family of the house. The radius is such that it always covers the entire house (and any attached grounds). The einsaung can only be hit by weapons of +1 or better.

The einsaung nat is extremely shy, preferring to remain *invisible* and *ethereal*. In times of distress to the owner of the house, the einsaung nat uses its powers without revealing itself or, should this be impossible, possesses a person and acts through them. They prefer to avoid combat either directly or indirectly, and most often aid the household by providing advice, information (both of which mysteriously appear), and good fortune. The einsaung loves to play with children, though it is shy. It reveals itself in order to play when only children are present.

Hkum yeng nat: This nat, although a protector, is more feared than respected for its powers. The nat assumes the role of protector of an entire village, generally a village of fierce savages as befits its nature. In the village, it takes residence in some central point—the head stakes of a headhunting tribe or the main building of a warrior tribe. Here it is given offerings of the spoils of the tribe's battles which it carries back to its lair on the Ethereal Plane. This is done to keep the hkum yeng's favor, for should it grow displeased it brings misfortune and disaster to the village. So long as it is properly appeased, the hkum yeng assists in the defense of the village from attack by both human and spirit enemies.

In addition to the powers of all nats, hkum yeng have the following abilities: *purify food and drink, create spring, snake summon, dispel magic, castigate, oath, hail of stones, fire rain, elemental burst, and become ethereal* (all usable at will once per round); *animate fire and animate wood* (three times per day); *quell and remove curse* (once per day); and *ancient curse* (once per week). They can only be hit by weapons of +2 or greater. They radiate an aura of fear (10-foot radius) which causes those who fail their saving throw vs. spell to flee in panic for 2-5 rounds. This power only affects those who can see the hkum yeng, either because it appears or is detected.

Lu nat: This nat is totally evil and malicious, seeking to cause harm whenever possible. Its lair is always found in a graveyard or cemetery, where it disturbs the rest of the dead. Fortunately it is simple-minded and can be appeased by offerings of food. However, when it grows hungry it descends upon a village causing sickness and death until the offerings are resumed.

In addition to the powers of all nats, lu are able to do the following: *apparition, transfix, melt, fire shuriken, and stinking cloud* (all at will once per round); *curse and creeping darkness* (three times per day); *water to poison and wood rot* (once per day). In addition, the lu is surrounded by an *invisible cloud of disease* (10-foot diameter). All within this cloud must make a successful saving throw vs. death each round spent in the cloud or become afflicted with a rotting disease. This disease rapidly weakens the character, causing the loss of 1d10 hit points per turn until cured. Until the disease is cured the victim cannot heal naturally or benefit from healing spells. The lu can only be hit by +3 weapons or better.

MONSTERS (NATURE SPIRITS)

Nature Spirits

	Lesser	Greater
FREQUENCY:	Common	Rare
NO. APPEARING:	1	1
ARMOR CLASS:	7	2
MOVE:	12"	12"
HIT DICE:	2 to 7	8 to 15
% IN LAIR:	80%	100%
TREASURE TYPE:	I	H
NO. OF ATTACKS:	1	2
DAMAGE/ATTACK:	1-8	1-10/1-10
SPECIAL ATTACKS:	See below	
SPECIAL DEFENSES:	See below	
MAGIC RESISTANCE:	20%	70%
INTELLIGENCE:	Very to genius	Genius
ALIGNMENT:	Variable	
SIZE:	Variable	
PSIONIC ABILITY:	Nil	
Attack/ Defense Modes:	Nil	
LEVEL/XP VALUE:		
2 HD: III/118 + 2/hp	8 HD: VII/1,275 + 10/hp	
3 HD: IV/160 + 3/hp	9 HD: VII/2,000 + 12/hp	
4 HD: IV/215 + 4/hp	10 HD: VII/3,000 + 14/hp	
5 HD: V/280 + 5/hp	11 & 12 HD: VII/4,400 + 16/hp	
6 HD: V/475 + 6/hp	13 & 14 HD: IX/6,100 + 18/hp	
7 HD: VI/700 + 8/hp	15 HD: IX/8,100 + 20/hp	

Nature spirits are the outward manifestations of the powers of various plants and inanimate objects found in nature. Lesser nature spirits are those of trees, flowers, rocks, and bamboo groves. Greater nature spirits include those of mountains, boulders, plains, extremely ancient trees, and small islands. All are associated with a particular object or place from which they derive their life force. Damage done to this thing or place affects the spirit accordingly. Thus, cutting down the tree which is the life-force of a lesser nature spirit would cause the death of that spirit. An earthquake which strikes the mountain of a greater nature spirit may anger or injure it, depending on the amount of havoc wreaked by the earthquake. Furthermore, they are all possessed of two aspects—a good and an evil aspect. The good aspect leads the nature spirit to be gentle, helpful, and kind. The evil aspect causes the spirit to be malicious, savage, and cruel. When encountered, there is a 75% chance that the good aspect is dominant. Normally, the nature spirit shuns contact with the mortal world, preferring to peacefully reside within (and throughout) the thing or place that forms its lifeforce. However, in times of danger, the nature spirit manifests itself. Likewise, they often appear to meet or test people of renown and fame.

All nature spirits have the following abilities in common: *become invisible*, *polymorph self*, *detect evil* (and *good*), *detect magic*, and *detect harmony*. These powers are usable once per round at will.

Lesser Nature Spirits: These spirits are most often encountered in the vicinity of their lifeforce. When encountered, they are usually *polymorphed* into the form of a handsome man or beautiful maiden (Charisma 19, Comeliness 21). They have complete knowledge of the area around their lifeforce and are thus able to find hidden treasures and lost items in that area without difficulty. They possess no special abilities beyond those already listed. It is not uncommon for a lesser nature spirit to become attracted to and marry a mortal, such romances forming the basis for many tales and legends.

Greater Nature Spirits: These beings are considerably more powerful than those of the lesser kind. In addition to the powers listed above, they are able to *shapechange* five times per day, *know history* and *aura* at will, *reward* once per week, and *ancient curse* once per week. In addition, they are able to cast all *wu jen* spells of the element of their lifeforce (except *conjure elemental*) once per day. Thus, a greater mountain spirit can cast all earth-related spells, while a greater island spirit could cast all water-related spells (the water is more dominant than the land in this case). They can only be struck by +4 weapons or better and are immune to magical attacks made using their element. Like the lesser nature spirits, they have complete knowledge of all events and happenings within the area of their lifeforce. However, unlike the lesser nature spirits, the greater nature spirits tend to be more aloof, haughty, and irritable. Should a village be built on a prominent mountain slope of a greater mountain spirit, he may think ill of it and attempt to drive the settlers off. Mortals often go to great pains to avoid upsetting the greater nature spirits, presenting them with offerings and consulting shukenja before undertaking any enterprise which might upset the being. The greater nature spirits seldom intermarry with humans.

Ningyo

FREQUENCY:	Rare
NO. APPEARING:	2-20
ARMOR CLASS:	7
MOVE:	//18"
HIT DICE:	2 to 5
% IN LAIR:	30%
TREASURE TYPE:	I
NO. OF ATTACKS:	1
DAMAGE/ATTACK:	By weapon type
SPECIAL ATTACKS:	Spells
SPECIAL DEFENSES:	Spells
MAGIC RESISTANCE:	Standard
INTELLIGENCE:	Very
ALIGNMENT:	Chaotic good
PSIONIC ABILITY:	Nil
Attack/Defense Modes:	Nil
LEVEL/XP VALUE:	
2 HD: III/73 + 2/hp	
3 HD: III/105 + 3/hp	
4 HD: III/150 + 4/hp	
5 HD: IV/205 + 5/hp	

The ningyo is a close relative of the merman/mermaid. It is virtually identical in appearance, except that it always has flaming red hair. The ningyo dwell under the waves and rarely come to the surface, preferring to serve the Sea Lord rather than become involved in the affairs of men. They are, however, quite kindly and helpful to humans. Sailors consider them protectors and sometimes make offerings to them, especially during great storms.

Ningyo normally do not carry weapons, but when armed have either a trident or spear. They are generally peaceful and non-combative, preferring to avoid a fight whenever possible. However, if forced, they fight with whatever weapons are available. In addition, ningyo have the spellcasting abilities of a shukenja and *wu jen* of a level equal to their hit dice. Thus, a 3 HD ningyo has the spell ability of a 3d-level shukenja and *wu jen*.

Ningyo do not form communities under the sea; instead they roam with the currents and follow the schools of fish upon which they feed. They cannot survive out of water for any length of time and lose 1 hit point per round spent above the surface. They speak the languages of the Sea Lord, fishes, and the trade language.

Oni (Lesser spirit)

	Common	Go-zu	Me-zu
FREQUENCY:	Rare	Very rare	Very rare
NO. APPEARING:	1-100	1-20	1-20
ARMOR CLASS:	4	0	2
MOVE:	9"	9"	12"
HIT DICE:	8	12 + 8	10 + 5
% IN LAIR:	10%	Nil	Nil
TREASURE TYPE:	A	S	S
NO. OF ATTACKS:	2	3	2
DAMAGE/ATTACK:	3-10/3-10	6-16 (x2)/1-10	3-18/3-18
SPECIAL ATTACKS:	Spells	See below	See below
SPECIAL DEFENSES:	Nil	Regeneration	Regeneration
MAGIC RESISTANCE:	Standard	20%	40%
INTELLIGENCE:	Average	High	High
ALIGNMENT:	Lawful evil	Lawful neutral	Lawful neutral
SIZE:	L	L	L
PSIONIC ABILITY:	Nil	Nil	Nil
Attack/ Defense Modes:	Nil	Nil	Nil
Level/XP Value:	VI/650 + 10/hp	VIII/5,250 + 16/hp	VIII/3,150 + 14/hp

The oni are fearsome spirits who dwell in desolate and forbidding places. Common oni stand seven to eight feet tall, have one to three eyes, and one or two horns on their head. Their arms and legs are covered with coarse hair. Their hands end in dirty, thick talons. Their skin is normally red, but other colors including green, black, orange, and purple have been seen. There are also blue-skinned oni, although these are more commonly known as ogre magi. Their dress imitates that of the local human population, although their clothing and equipment are more ragged and dirty than that of their human counterparts.

Common oni are found living in rocky mountain regions, deserted ruins, graveyards, and other sites commonly considered haunted. Occasionally they take up residence along a lonely highway at a shrine or gate, terrorizing all who go by. They are bloodthirsty and cruel, attacking for food and the sheer delight of cruelty. They commonly fight with two-handed swords (wielded in one hand) or their powerful claws. They are able to *polymorph self* three times per day, *fly* (as per the *fly* spell) three times per day, *become invisible* two times per day, use *cloud trapeze* (for themselves only) once per day, and *cause fear* at will. They are frequently found in command of lesser creatures such as bakemono, goblin rats, and gaki. When encountered, there is a 10% chance the oni is accompanied by 2d10 of these creatures. If encountered in their lair, there are always 4d10 bakemono or goblin rats present, attending the court of the more powerful oni. Common oni are able to speak the language of their kind, and the languages of tengu, bakemono, hengeyokai, and the local human population.

Go-zu oni stand eight to nine tall with a hulking body and the heads of bulls. Unlike the common oni, these creatures are servants and soldiers of the Celestial Empire. They, and the me-zu oni, form the bulk of the Celestial Emperor's army in times of trouble and insurrection. They also oversee the lands of the dead and escort the reluctant departed there. Go-zu oni dress in armor and robes appropriate to their position as soldiers of the Celestial Emperor. They fight with two-handed swords, spears, naganata, halberds, and tridents. In combat they are able to make two attacks with a weapon or their hands per round and gore with their horns. They can *polymorph self*, *cause fear*, *become invisible*, *fly*, and *cast fire shuriken* at will. Twice per day they are able to use *cloud trapeze*. They can automatically detect *invisible* creatures and objects. They are able to regenerate 3 hit points per round. Their strength is equal to that of a hill giant. They are able to speak all human languages and those of tengu, oni, bakemono, animals, and the Celestial Court.

Me-zu oni are the most important of all oni. They are ogre sized with the heads of horses. Like the go-zu oni, they are the servants and soldiers of the Celestial Emperor, although they generally hold positions of higher rank within his army. In addition to the weapons used by the go-zu oni, the me-zu oni are also known to use whips and lassos to deal with their victims. They are able to *polymorph self*, *become invisible*, *cause fear*, and *fly* at will. They become *ethereal* or *astral* two times per day and can use *cloud trapeze* three times per day. They have the spell casting ability of a wu jen of the same experience level as their hit dice. They have the sight abilities as per the *true seeing* spell in effect at all times. They are able to speak and understand any language. They regenerate 3 hit points per round. Their strength is equal to that of a stone giant. When encountered, they are on some mission assigned by the Celestial Empire and do not brook any interference or delay to this mission.

P'oh (Lesser Spirit)

FREQUENCY: Very Rare
 NO. APPEARING: 1
 ARMOR CLASS: 4
 MOVE: 6"
 HIT DICE: 5
 % IN LAIR: 30%
 TREASURE TYPE: Q
 NO. OF ATTACKS: 1
 DAMAGE/ATTACK: 1-6 or by weapon type
 SPECIAL ATTACKS: Drought
 SPECIAL DEFENSES: + 1 or better weapons to hit
 MAGIC RESISTANCE: Standard
 INTELLIGENCE: High
 ALIGNMENT: Chaotic evil
 SIZE: S
 PSIONIC ABILITY: Nil
 Attack/Defense Modes: Nil
 LEVEL/XP VALUE: V/280 + 5/hp

The p'oh is a small humanoid, standing two to three feet tall. His skin is ruddy bronze and his hair is red. The p'oh is a wandering spirit, active during both day and night. It is greatly feared by the common folk (because of its powers) and is often given gifts and offerings to appease it. It is most commonly encountered in agricultural lands well away from populous areas.

In combat, the p'oh attacks either with a club cut from a withered and dead tree or with an iron rod. In addition to the damage done by each hit,

the person struck must make a saving throw vs. spell. If the saving throw is successful, the victim suffers no further effect. If the saving throw is failed, the victim is dessicated by the drying touch of the p'oh, suffering the loss of one point of Constitution. Should the character's Constitution be lowered to 2, the character is unable to fight or stand. If the Constitution is reduced to 0, the character is dead. The p'oh can become *invisible* at will.

More fearsome for the common folk is the p'oh's power to *create drought* (as per the wu jen spell). This power is usable once per week. When used, the drought remains until the p'oh cancels it, is slain, or the spell is countered (by *ice blight*). It affects a 5-mile-diameter area. Typically, the p'oh arrives in an area, finding some secure lair. Once this is done, it appears to the peasants, announcing it has settled in their area and that they must venerate and appease it or else. If the peasants leave suitable offerings (which the p'oh collects while *invisible*), the p'oh remains in the area, not causing any mischief. However, should the offerings be insufficient, refused, or missed, the p'oh becomes angered and causes a drought to settle on the area. Thus, it is not uncommon to see small shrines dedicated to p'oh set up along country roads. On rare occasions, a p'oh is sent to an area by the Celestial Emperor to punish the inhabitants for some failing or crime. The p'oh can speak the language of its kind and the trade language.

Shan Sao

FREQUENCY: Uncommon
 NO. APPEARING: 1-10 (x3 in lair)
 ARMOR CLASS: 4
 MOVE: 6"/15" (MC: A)
 HIT DICE: 2-4
 % IN LAIR: 10%
 TREASURE TYPE: B
 NO. OF ATTACKS: 1
 DAMAGE/ATTACK: 1-6
 SPECIAL ATTACKS: Disease
 SPECIAL DEFENSES: Summon tigers, immune to fear
 MAGIC RESISTANCE: Standard
 INTELLIGENCE: Average
 ALIGNMENT: Chaotic neutral
 SIZE: S
 PSIONIC ABILITY: Nil
 Attack/Defense Modes: Nil
 LEVEL/XP VALUE:
 2 HD: II/36 + 2/hp
 3 HD: III/65 + 3/hp
 4 HD: III/110 + 4/hp

The shan sao are a race of one-foot-tall humanoids who live in woodland hills. They are known for being an extremely fearless and private race, having little communication with the outside world. They are quick to take offense and equally quick to return it. They are quite adept at defending themselves.

The shan sao can *polymorph* three times per day, assuming the shape of a bird (hence the flying speed). In combat they fight with short swords, darts, and uchi-ne. Once per day they can *cause disease* as per the spell, except that they need not touch their victim, only point at him if he is within 10 feet. Once per day the shan sao can summon 1-3 tigers within a half mile radius (if the DM determines there are any present). These tigers arrive in 1d6 turns. They fight for the shan sao and are able to understand his desires and needs. There is a 5% chance that any shan sao encountered has the ability to cast spells equal to a wu jen of the same level as the shan sao's hit dice. Shan sao are immune to fear.

Shan sao make their homes in the hearts of thick bamboo groves. They live in simple thatched houses, centered around a communal cooking pot. In addition to the number determined by the dice roll, there are 50% more who are females. These females have 1 HD and fight to defend their homes. There is a 10% chance the village is guarded by 1-2 tigers who lair with the shan sao.

Shan sao do not like loud noises, particularly bursting bamboo. They speak the language of their own kind, the trade language, and that of the animal court.

MONSTERS (SHIROKINUKATSUKAMI)

Shirokinukatsukami (Greater Spirit)

FREQUENCY: Very rare
 NO. APPEARING: 1
 ARMOR CLASS: -2
 MOVE: 18"/18" (MC: A)
 HIT DICE: 12
 % IN LAIR: Nil
 TREASURE TYPE: Nil
 NO. OF ATTACKS: 3
 DAMAGE/ATTACK: 2-5/2-5/3-18
 SPECIAL ATTACKS: See below
 SPECIAL DEFENSES: See below
 MAGIC RESISTANCE: 50%
 INTELLIGENCE: Genius
 ALIGNMENT: Lawful good
 SIZE: L
 PSIONIC ABILITY: Nil
 Attack/Defense Modes: Nil
 LEVEL/XP VALUE: IX/7,200 + 16/hp

The shirokinukatsukami is a powerful and kindly spirit also known as the Eater of Dreams. Its appearance is quite bizarre as it is said to have the body of a horse, the face of a lion, the trunk and tusks of an elephant, the tail of a cow, and the feet of a tiger. It is sometimes mistaken for the baku to which it bears a slight superficial resemblance. It is a staunch foe of evil spirits and sendings and often comes in the night to protect mortals tormented by these. It has no permanent homeland but roams the night world and the Celestial lands searching out evil. It is quite likely that there are no more than four shirokinukatsukami in existence.

In combat, the shirokinukatsukami attacks with its front paws and its goring tusks. If both paws score a hit, it rakes its victim with its back paws for 2d4 points of damage each. Normal hit rolls must be made for these two additional attacks. In addition the shirokinukatsukami has the following abilities: *detect evil*, *detect shapechanger*, *detect charm*, *detect harmony*, *ESP* (all constantly in effect); *invisibility*, *become astral*, *dream sight*, *dream vision*, *protection from evil*, 10-foot radius, *teleport* (no error), *smoke form* (usable at will once per round); *dispel evil*, *cloud trapeze*, *pacify*, *exorcise*, *obedience* (usable three times per day); *restore spirit* and *heal* (useable once per day). The shirokinukatsukami can only be hit by +3 weapons or better and regenerates damage at the rate of 2 hit points per round. It is immune to air-based attacks and suffers half or no damage from fire-based attacks. It is immune to poison.

To those who successfully beseech the aid of the shirokinukatsukami, the creature arrives in the night, usually *invisible* or in smoke form. Slipping into the bedchamber, it takes a position at the head of the bed, guarding over its charge. During the night it uses its powers to destroy or drive away evil spirits, leaving with the first light of dawn. The shirokinukatsukami only appears at night and is never seen during the daytime. It is sometimes sent by the Celestial Emperor to specifically protect some deserving or noted person.



Tengu

	Crow	Humanoid
FREQUENCY:	Rare	Rare
NO. APPEARING:	1-4	1-3
ARMOR CLASS:	6	4
MOVE:	9"/24"	12"/15"
HIT DICE:	2 to 5	5 to 10
% IN LAIR:	10%	20%
TREASURE TYPE:	C	C
No. Attacks:	1	2
DAMAGE/ATTACKS:	1-8	1-6 or by weapon type
Special Attacks:	Spells	Spells
Special Defenses:	Nil	Invisibility
MAGIC RESISTANCE:	Standard	Standard
INTELLIGENCE:	Low to Average	High to Very
ALIGNMENT:	Chaotic evil	Chaotic neutral
SIZE:	S	S
PSIONIC ABILITY:	Nil	Nil
Attack/Defense Modes:	Nil	Nil
LEVEL/XP VALUE:		
1 HD: II/28 + 2/hp	5 HD: V/360 + 5/hp	
2 HD: II/50 + 3/hp	6 HD: VI/625 + 6/hp	
3 HD: III/85 + 4/hp	7 HD: VI/950 + 8/hp	
4 HD: III/130 + 5/hp	8 HD: VII/1,450 + 10/hp	
	9 HD: VII/2,300 + 12/hp	
	10 HD: VIII/3,450 + 14/hp	

The tengu are a race of birdlike humanoid creatures found in uninhabited mountain areas, though not far from settled lands. Many people believe they were the original inhabitants of the land before the arrival of humans. Once the humans arrived, with their organization and culture, the tengu were pushed deeper and deeper into the mountains. There they now dwell in forest glades, meadows, and on the banks of streams and ponds. They are somewhat solitary creatures and do not form villages or permanent communities.

There are two types of tengu—the crow-headed tengu and the humanoid tengu. The crow-headed tengu is a humanoid two to three feet tall with the head and beak of a crow. Feathered wings sprout from between their shoulder blades. They are evil and malicious, seeking to cause harm to all humans who stray into their territory. They fight with katana and wakazashi. They can speak the language of tengu, that of animals, and the human language of the area. They are able to perfectly mimic voices of those they have heard. They are able to use *polymorph self* and *shout* spells three times per day. They have lower status than the humanoid tengu and follow orders from these creatures in deference to their rank.

Humanoid tengu stand from three to four feet tall. They have normal human faces except that the skin is red or blue and their noses are exceptionally long. They may or may not have stunted feathered wings on their backs, growing between their shoulder blades. Humanoid tengu are able to use *polymorph self*, *shout*, and *phantasmal force* three times per day, *become invisible* at will, use *reward* or *ancient curse* once per week, use *misdirection* once per turn, and *ghost light* once per round. They can mimic any human or animal sound perfectly. They speak the language of their own kind, that of the local human population, and the languages of animals.

They also have the spellcasting ability of a shukenja and the combat ability of a kensai both of the same experience level as their hit dice. They also know one martial arts style (with two to five special maneuvers in that style). They always carry a fan made of brightly colored feathers. This fan has magical properties, allowing it to be used as a normal katana when folded. When fanned, it can be used to create a wind equal to a strong gale (as per *wind breath*), cast a *quickgrowth* spell, or cause abnormal growth or shrinkage of a facial feature (the nose or ears are most common). While not evil, humanoid tengu are not overly fond of humans and often play cruel tricks upon humans. However, they do have a liking for shukenja, wu jen, and kensai who specialize in the sword. On rare occasions, they tutor a sword kensai, teaching him the secrets of their skill. Such tutoring, which takes 1 to 3 months, automatically earns the kensai character 1,000 XP.

In general, all tengu are extremely secretive and capricious. Little is known about their way of life. They are all quite fond of strong drink and can be bribed, appeased, or befriended with large offerings of sake. They also have a taste for music, particularly that of the flute and drum.

TREASURE AND MAGICAL ITEMS

One of the goals of any character is to accumulate treasure, and those of the Oriental world are no different. Money and magic is power — the power to influence destiny and the power to influence others. The treasure characters find gives them access to this power, although how they choose to use it is another matter. The information in this section supplements the information given in the *Dungeon Masters Guide*. Most of the magic items presented there can be found in the world of the Orient. What is given here are magical items peculiar to the Oriental world and the necessary tables and information to integrate them into a campaign.

Magical Items Usable by Character Class

When using magical items described in the *Dungeon Masters Guide*, the restrictions on items usable by character classes are applied for Oriental characters as follows:

Class	Item Usable By
Samurai	Fighter
Sohei	Fighter, Clerics except for staves
Shukenja	Cleric
Bushi	Fighter
Kensai	Fighter
Wu Jen	Magic-user
Ninja	Thief
Yakuza	Thief

RANDOM TREASURE DETERMINATION

The procedure given in the DMG is used to randomly determine treasures and magical items, with the exception of Table 74: Monetary Treasure and Magical Items. When it is necessary to roll on these tables, use the versions given here, not the tables printed in the DMG. Furthermore, there is an additional table, Table 86: Oriental Magical Items, for randomly selecting the magical items described in this book. Table II.A. (ORIENT) and Table III (ORIENT) replace Tables II.A. and III (on pages 120 and 121 of the DMG) in the world of *Oriental Adventures*.

Modifications to Standard Magical Items

Although the majority of the magical items presented in the *Dungeon Masters Guide* are available throughout the world of the Orient, there are some that are particularly occidental. These items do not appear normally in the Oriental world or, if they do, are somewhat different from those listed in the DMG. There may be little or no use for the items in the Oriental setting or they may not be items that would be found within the culture. This is not to say they cannot appear, only that their construction and use is far from common. As a general rule, if any of the items listed below do appear as presented in the DMG in an Oriental setting, it is because they have been brought in by gajin, imported as curiosities, or assembled by some inspired (or deranged) spell caster.

Furthermore, the items given in the DMG are generally (although not always) occidental in form and function. For example, a lyre is a known musical instrument in occidental lands. However, in the Orient, the same item may take the form of a samisen or flute. Likewise, a cloak might become a robe or jacket, boots become sandals, bags become boxes, etc. It is the DM's decision to alter the form of any item. This does not affect the function of the item in any way.

Table 74: MONETARY TREASURE AND MAGICAL ITEMS

Treasure Type	1000 Fen	1000 Yuan	100 Tael	100 Ch'ien	Gems	Art Objects	Maps & Magic
A	1-6: 25%	1-3: 30%	2-20: 35%	1-3: 40%	4-40: 60%	1-6: 50%	Any 3: 30%
B	1-8: 50%	1-6: 25%	10-40: 25%	nil	1-8: 30%	1-2: 20%	Sword, armor, or misc. weapon: 10%
C	1-12: 20%	1-6: 30%	1-10: 10%	nil	1-6: 25%	1: 20%	Any 2: 10%
D	1-8: 10%	1-10: 15%	10-60: 35%	nil	1-6: 30%	1-3: 25%	Any 2 plus 1 potion: 15%
E	1-10: 5%	1-10: 25%	10-60: 25%	nil	1-8: 15%	1-4: 10%	Any 3 plus 1 scroll: 25%
F	nil	3-18: 10%	20-80: 30%	1-8: 35%	2-20: 20%	1-6: 10%	Any 3 except swords or misc. weapons plus 1 potion & 1 scroll: 30%
G	nil	nil	10-40: 50%	2-16: 50%	2-12: 30%	1-6: 25%	Any 4 plus 1 scroll: 35%
H	5-30: 25%	1-100: 40%	20-80: 45%	4-40: 25%	1-100: 50%	10-30: 50%	Any 4 plus 1 potion & 1 scroll: 15%
I	nil	nil	nil	2-12: 30%	1-10: 55%	1-6: 50%	Any 1: 15%
J	3-24 pieces	nil	nil	nil	nil	nil	nil
K	nil	4-24 pieces	nil	nil	nil	nil	nil
L	nil	nil	2-12 pieces	nil	nil	nil	nil
M	nil	nil	4-24 pieces	nil	nil	nil	nil
N	nil	nil	1-6 pieces	nil	nil	nil	nil
O	1-4: 25%	1-6: 20%	nil	nil	nil	nil	nil
P	nil	2-8: 30%	1-10: 25%	nil	nil	nil	nil
Q	nil	nil	nil	nil	1-4: 50%	nil	nil
R	nil	nil	10-40: 40%	10-30: 50%	3-24: 55%	1-8: 45%	nil
S	nil	nil	nil	nil	nil	nil	2-8 potions: 40%
T	nil	nil	nil	nil	nil	nil	1-4 scrolls: 50%
U	nil	nil	nil	nil	10-40: 90%	2-20: 80%	1 of each magic except potions & scrolls: 70%
V	nil	nil	nil	nil	nil	nil	2 of each magic except potions & scrolls: 85%
W	nil	nil	10-100: 60%	1-8: 15%	10-40: 60%	3-30: 50%	1 map: 55%
X	nil	nil	nil	nil	nil	nil	1 misc. magic & 1 potion: 60%
Y	nil	nil	10-60: 70%	nil	nil	nil	nil
Z	1-3: 20%	2-8: 25%	20-60: 25%	1-3: 30%	5-30: 55%	3-18: 50%	Any 3: 50%

TREASURE AND MAGICAL ITEMS (POTIONS)

Table II.A.(ORIENT): MONETARY TREASURE

D20 Roll	Result
1-2	10,000-40,000 fen, 10,000-60,000 yuan
3-5	10,000-60,000 tael
6-10	500-1000 ch'ien (1d6 + 4)
11-12	500-200 ch'ien (5d4)
13-15	10-100 gems
16-17	5-50 pieces of jewelry or art objects
18	Roll twice, rerolling rolls above 17
19	Roll three times, rerolling rolls above 17
20	One of each treasure above

Table III.(ORIENT): MAGICAL ITEMS

D100 Roll	Results
01-10	Potions (IIIA.)*
11-35	Scrolls (IIIB.)
36-40	Rings (IIIC.)
41-45	Rods, Staves & Wands (IIID.)
46-47	Miscellaneous Magic (IIIE.1)
48-49	Miscellaneous Magic (IIIE.2)
50-51	Miscellaneous Magic (IIIE.3)
52-53	Miscellaneous Magic (IIIE.4)
54-55	Miscellaneous Magic (IIIE.5)
56-60	Oriental Magical Items
61-75	Armor & Shields
76-100	Magical Weapons

* Parentheses refer to tables in the DMG, pages 121-124.

POTIONS

Dragon Control: While potions of dragon control do exist, they do not affect the same types of dragons as those listed in the DMG. Instead, use the table given below:

D20 Roll	Potion
1-2	Chiang lung control
3-4	Pan lung control
5-7	Yu lung control
8-9	Shen lung control
10	Li lung control
11-12	Mist dragon control
13-14	Cloud dragon control
15	Lung wang control
16	T'ien lung control
17	Gold dragon control
18-19	Evil dragon control
20	Good dragon control

Giant Control: The only type of giant control potion commonly found is hill giant control.

Human Control: When determining the type of creature that can be controlled, use the following table.

D20 Roll	Potion Controls
1-2	Korobokuru
3-5	Hengeyokai
6	Spirit folk
7-15	Human
16	Tengu
17-19	Korobokuru, hengeyokai, and humans
20	Gajin (roll on the DMG table)

Undead Control: This potion is not normally available in Oriental lands. The result should be rerolled.

SCROLLS

When determining the type of scroll found, use the standard rules given in the DMG, treating magic-users as wu jen and clerics as shukenja. In addition, 5% of all scrolls found contain gajin spells — either magic-user or clerical. Such spells can be used by wu jen and shukenja respectively and even added to spell books (in the case of the wu jen).

Protection from Devils: This scroll is not commonly found in Oriental lands. The result should be rerolled.

Protection from Shapechangers: This scroll includes all hengeyokai and spirit creatures able to change their form.

Protection from Undead: This scroll is not commonly found in Oriental lands. The result should be rerolled.

RODS, STAVES, AND WANDS

Rod of Resurrection: This rod expends a number of charges according to the table below:

Class	Base	Race	Plus
Samurai	3	Korobokuru	3
Shukenja	1	Spirit folk	4
Bushi	2	Hengeyokai	3
Ninja	4	Human	1
Wu jen	3		
Kensai	2		
Sohei	1		
Yakuza	3		
Monk	3		
Barbarian	3		

MISCELLANEOUS MAGIC

Boots of Elvenkind: These boots are not commonly available in Oriental lands. Reroll this result.

Broom of Animated Attack & Broom of Flying: These items are not commonly available in Oriental lands. The result should be rerolled.

Bucknard's Everful Purse: When opened, the purse will contain:

D100 Roll	Fen	Yuan	Tael	Ch'ien	Gems
01-50	—	10	5	1	—
51-90	20	—	5	2	—
91-100	20	—	5	—	10

Cloak of Elvenkind: This cloak is not common to Oriental lands. The result should be rerolled.

Instruments of the Bards: These instruments are not found in Oriental lands. Reroll the result.

Manual of Golems: This magical book is not found in Oriental lands. Reroll the result.

ARMOR AND SHIELD

Armor and Shield: To determine the type of magical armor found and its properties, the DM should randomly roll on the following tables or select from these tables the features he wants. The first step is to roll on Table 75 to determine the armor type. After determining the type of armor, roll on Tables 76 + 77 to determine its properties.

TREASURE AND MAGICAL ITEMS (WEAPONS)

Table 75: MAGICAL ARMOR

D100 Roll	Armor Type
01-04	Banded
05	Buckler
06-12	Chain
13-16	Do-maru
17	Haidate
18-22	Hara-ate
23-26	Hara-ate-gawa
27-30	Haramaki
31-35	Haramaki-do
36-44	Hide
45-46	Kote
47-55	Leather
56-62	O-yoroi
63-66	Padded
67-70	Ring
71-74	Scale, leather
75-78	Scale, metal
79-82	Shield, large
83-86	Shield, medium
87	Sode, pair *
88-92	Splinted
93-99	Studded
100	Gajin armor (roll on the DMG Armor and Shield Table)

Table 76: MAGICAL ARMOR PROPERTIES

D100 Roll	Property
01-40	Armor of quality*
41-65	+ 1
66-80	+ 2 or + 1 if armor piece
81-85	+ 3 or + 1 if armor piece
86-88	+ 4 or + 1 if armor piece
89-90	+ 5 or + 1 if armor piece
91-100	Special property, roll again on Table 77*

* Armor of quality and pieces of armor can never have a special property.

Table 77: SPECIAL PROPERTIES

D100 Roll	Special Property
01-05	Etherealness
06-30	+ 3 versus missiles
31-40	+ 4 versus missiles
41-50	+ 5 versus missiles
51-65	Vulnerability
66-75	Missile attraction
76-80	Presence
81-85	Blending
86-90	Fear
91-95	Possession
96-100	Healing

Explanation of Armor Properties

Armor of Quality: This armor is not magical in any way, but is armor of such exceptionally fine construction that it has special properties. It has no bonus to its Armor Class, but is light and highly flexible. It is treated as one encumbrance class less than normal. It is decorated with fine artistic taste and quality, making it 2d4 times more valuable than normal.

Etherealness: The armor has the ability to make the wearer *ethereal* as per *armor of etherealness* in the DMG.

Vulnerability: The armor functions as *armor of vulnerability* as per the DMG. The + 1, + 2, + 3, etc. of the armor (determined from the Armor Property Table) is actually a penalty to the wearer's Armor Class.

Missile Attraction: The armor or shield has been *cursed* and functions identically to the *missile attractor shield* presented in the DMG when determining if the character is the target of a missile attack. The + 1, + 2, etc. of the armor (as determined above) is actually a negative modifier to the Armor Class.

Presence: The armor magically bestows on its wearer a dignified and commanding aura. While wearing the armor, the character is treated as if he has an 18 Charisma for all encounter reactions. Friendly troops within 12" of the wearer have their morale raised by 10%. The armor is quite dis-

tinctive and only has its effect when visible to others. As such, the character cannot hope to use the powers of the armor and hide unnoticed in a crowd.

Blending: This armor looks like normal armor and a *detect magic* will not reveal its special property. However, when the command word is spoken, the armor changes shape and form, appearing to all as a set of normal clothing. The armor retains all its properties and functions normally, even when disguised. The true nature of the armor can only be seen by the use of a *true seeing* spell.

Fear: This armor looks like normal armor and a *detect magic* only reveals that it is magical. However, the armor contains 2d4 *fear* charges when found. Upon uttering the command word, the wearer radiates a fear aura to a 30-foot radius. All creatures within this radius must make a saving throw versus spell or flee in panic for one turn. The wearer is immune to this effect. Each use expends one charge (2d10 charges when found). When all charges are spent, the armor functions as normal - 1 armor. It cannot be recharged.

Possession: This armor appears to be a normal suit of magical armor and provides the protection of whatever plus is determined from Table 76. However, in making the armor, the craftsman has invested more than the normal effort. The armor has absorbed or stolen the personality and life-force of its maker. The first time the armor is donned and once per day thereafter, the DM must secretly roll a saving throw versus spell for the character wearing the armor. If the saving throw is successful, nothing happens. However, if the saving throw is failed, the lifeforce contained within the armor successfully possesses the character. The possession is not a sudden occurrence, but rather a gradual insinuation of the new personality into the character's psyche. This takes 3d4 days. At first the change is hardly noticeable — a few odd quirks not evidenced before and a certain possessiveness toward the armor. As the days go by, the possession becomes stronger and more pronounced. The character leaves off from his old friends, as the armorer's personality takes over. He abandons old haunts, roaming the streets searching for places the possessing personality once knew. He has memories that are not his. He refuses to abandon or remove the armor. At the end of the given time period, the character is entirely possessed by the armor. As such, the character does not recognize his old friends, remember events of his own life, or perhaps even the abilities of his character class. He may change his name, adopt a new alignment, display abilities of a new character class, etc. If he is not freed of the possession, the character becomes an NPC under the control of the DM. The possession can be broken by an *exorcism* spell, which destroys the personality of the armor. A *dispel magic* releases the character from the possession long enough to remove the armor, but does not cancel any personality traits the character may have already absorbed. If the possessing influence is destroyed, the armor loses all its magical properties.

Healing: This armor appears to be normal magical armor. However, once per day, it automatically *heals* the wearer of 2d6 points of damage (whether desired or not). It does this without warning or set time. Each healing takes one charge and the armor has 3d10 charges when found. When all the charges are spent, the armor becomes + 1 magical armor.

WEAPONS

Magical Weapons: If a magical weapon is rolled on Table III, roll on Table 78 to determine the general type of weapon. Then roll on Table 79 to find the magical property of the weapon. Finally, roll on the appropriate table of Tables 80-85 to determine the specific type of weapon.

Table 78: MAGICAL WEAPONS

D100 Roll	Weapon Class
01-40	Sword
41-52	Bow, crossbow, or sling
53-68	Miscellaneous melee weapon
69-80	Missile weapon
81-90	Martial arts weapon
91-100	Ninja weapon

TREASURE AND MAGICAL ITEMS (WEAPONS)

Table 79: WEAPON PROPERTIES

D100 Roll	Bow	Missile	Weapon Type	Martial Arts	Ninja
01-05	Quality	+ 1 damage	Melee	Quality	Quality
06-10	Quality	+ 1 damage	Quality	Quality	Quality
11-15	Quality	+ 1 damage	Quality	Quality	Quality
16-20	Quality	+ 1 damage	Quality	Quality	- 1
21-25	Quality	- 1 damage	Quality	Quality	- 1
26-30	Quality	+ 1 damage	+ 1	- 1	- 1
31-35	+ 1 to hit	+ 1 damage	+ 1	+ 1	+ 1
36-40	+ 1 to hit	+ 1 damage	+ 1	+ 1	+ 1
41-45	+ 1 to hit	+ 1 damage	+ 1	+ 1	+ 2
46-50	+ 1 to hit	+ 2 damage	+ 1	+ 1	+ 2
51-55	+ 1 to hit	+ 2 damage	+ 2	+ 1	+ 2
56-60	- 2 to hit	+ 2 damage	+ 2	- 2	- 2
61-65	+ 2 to hit	+ 2 damage	+ 2	+ 2	+ 3
66-70	+ 3 to hit	+ 2 damage	+ 3	+ 2	+ 3
71-75	+ 1	+ 3 damage	+ 3	+ 3	+ 3
76-80	+ 2	- 1	+ 1, + 2 vs. S	Speed	Detection
81-85	-1, cursed	- 1	+ 1, + 2 vs. L	Dancing	Balance
86-90	Distance + 1	+ 2	Disruption	Unbreakable	Flame
91-95	Accuracy + 3	+ 3	-1, cursed	Unbreakable	Venom
96-100	- Speed	Slaying	Intelligence	Roll twice	Roll twice

Table 80: SWORD CLASS

D100 Roll	Sword Type
01-30	Katana
31-35	Parang
36-50	Sword, broad
51-65	Sword, long
66-80	Sword, short
81-85	Sword, two-handed
86-100	Wakizashi

Table 81: BOW, CROSSBOW, AND SLING CLASS

D100 Roll	Type
01-15	Composite shortbow
16-30	Short bow
31	Chu-ko-nu
32-45	Crossbow, heavy
46-60	Crossbow, light
61-80	Daikyu
81-90	Hankyu
91	Pellet bow
92-96	Sling
97-100	Staff sling

Table 82: MISCELLANEOUS MELEE CLASS

D100 Roll	Type
01-05	Axe, battle
06-15	Bo stick
16-30	Dagger
31-45	Halberd
46-48	Jo stick
49-54	Kama
55	Lajatang
56-60	Lance
61-65	Nagimaki
66-75	Naginata
76-90	Spear
91-95	Tetsubo
96-100	Trident

Table 83: MISSILE CLASS

D100 Roll	Type
01-10	Arrow, armor piercer, 2-12
11-20	Arrow, frog crotch, 2-8
21-25	Arrow, humming bulb, 2-5
26-40	Arrow, leaf head, 2-12
41-60	Arrow, normal, 3-24
61-70	Axe, throwing
71	Dart, blowpipe, 2-8
72	Dart, thrown, 3-12
73-77	Javelin
78-90	Quarrel, 2-24
91-98	Sling/pellet bow bullets, 2-20
99-100	Uchi-ne

Table 84: MARTIAL ARTS CLASS

D100 Roll	Type
01-05	Chain
06-10	Fang
11-20	Gunsen
21-30	Jitte
31-35	Kau sin ke
36-40	Kiseru
41-55	Nunchaku
56-70	Sai
71-75	Sang kauw
76-80	Siangkam
81-90	Three-piece-rod
91-100	Tui-fa

Table 85: NINJA CLASS

D100 Roll	Type
01-05	Kawanaga
06-10	Kumade
11-15	Kusari-gama
16-20	Kyoketsu-shogi
21-25	Needle, 10-60
26-30	Nekode
31-40	Ninja-to
41-45	Shaken, 2-12
46-60	Shikomi-zue
61-70	Shuriken, spike, 2-12
71-85	Shuriken, star, large, 3-18
86-100	Shuriken, star, small, 3-18

Explanation of Weapon Properties

Weapons of Quality

Swords and Miscellaneous Melee Weapons: These weapons are extremely well made — forged of the finest steel, honed to razor sharpness, made of the finest woods, etc. Although not magical, they give the wielder a + 1 on his chance to hit (only). These weapons are worth 2d6 times the normal price.

Bow, Crossbow, and Sling Weapons: These weapons of quality have been perfectly balanced for pull and weight. Although not magical, they allow the user to treat each range as the next lowest when determining to hit modifiers. Thus, short and medium range are both treated as short range and long range is treated as medium range. They are beautifully constructed and are worth 2d4 times the normal price.

Missile Weapons: These weapons are balanced to fly true and strike hard. They are - 1 on the chance to hit (only). Some are adorned fancifully and tastefully decorated. They are worth 2-5 times the normal price.

Martial Arts: These weapons have been made by masters of the martial arts who understand the needs and demands of the style. When used by those trained in a martial arts style, they give a + 1 on the chance to hit (only). They are generally quite plain and simple looking. Those knowledgeable in the martial arts are willing to pay 2-5 times the normal price for such a weapon.

Ninja: These weapons have been made with the ninja in mind. They are quite common and ordinary in appearance. However, they are razor sharp and finely balanced, giving them a + 1 to damage. Furthermore, they are extremely lightweight and compact. Large weapons can be disassembled into smaller pieces that are easily concealed and can be reassembled in one round.

+ 1, + 2, + 3: These weapons are magical, giving the listed bonus to both the chance to hit and damage.

+ 1 Damage, + 2 Damage, + 3 Damage: These weapons are magical, causing extra damage equal to the listed bonus, but not giving a bonus to hit.

+ 1 To Hit, + 2 To Hit, + 3 To Hit: These magical weapons increase the chance to hit by the listed amount. They do not increase the amount of damage done.

+ 1, + 2 vs. S: These magical weapons are + 1 to hit and damage against man-sized and larger creatures and are + 2 to hit and damage against smaller than man-sized creatures.

+ 1, + 2 vs. L: These magical weapons are + 1 to hit and damage against man-sized and smaller creatures and are + 2 to hit and damage against larger than man-sized creatures.

- 1, Cursed: These magical items are undetectable from normal + 1 items and only reveal their true nature in earnest combat situations. Cursed bows are - 1 on the chance to hit. Furthermore, on a to hit roll of 1, the missile fired actually returns full force on the person who fired it, striking them for normal damage. Cursed melee weapons are - 1 on their chance to hit. Once picked up and used, the owner will use the weapon in

TREASURE AND MAGICAL ITEMS (ORIENTAL)

preference to all others, never voluntarily discarding or ignoring it. A *remove curse* will free the character from the weapon.

Accuracy - 3: This magical weapon is + 3 for both to hit and damage. Furthermore, all ranges are considered to be short range (no range modifier applied).

Balance: This weapon appears to be a normal + 1 weapon and is + 1 to hit and damage. However, when carried it gives the character exceptional balance. Ninjas gain a bonus of 10% to their *tightrope walking* ability. In other situations where balance is important (teetering on the edge of a pit, etc.), the character is automatically allowed a saving throw versus death to regain his balance. If successful, the weapon shifts its weight or pulls the character the fraction of an inch he needs to regain his footing. If the saving throw is failed, the character suffers the normal consequences.

Dancing: This weapon appears to be a + 2 weapon and is + 2 to hit and damage when held by the character. However, upon uttering the command word, the martial arts weapon leaps to life, whirling and flashing through the forms of the character's combat style. It has the number of attacks equal to the character's martial arts style and has the same chance to hit as the character. Before the command word can be spoken, the character must have fought with the weapon in the preceding combat round. The weapon will not stray more than five feet from the character and will fight for 2-5 rounds and then instantly return to its owner's hands. The command word can only be used once every turn. Obviously, this weapon does not function unless the character is proficient in a martial arts style that teaches the weapon's use.

Detection: This weapon is + 1 to hit and damage. However, the weapon is also able to detect one type of thing or situation, selected from the table below.

D8 Roll Detects

1	Evil, 10' radius
2	Good, 10' radius
3	Poison, touch
4	Lifeforms, 10' radius
5	Back attacks, 1' range
6	Invisible creatures and objects, 10' radius
7	Traps, 5' radius
8	Secret doors, 10' radius

For the power to function, the character must hold the weapon and utter the command word. Should the result be positive, the weapon indicates this by a gentle tug in the direction of the thing detected.

Disruption: The weapon functions identically to the *mace of disruption* described in the DMG.

Distance + 1: The weapon is + 1 to hit and damage and is able to fire to double all normal range categories for the weapon.

Flame: The weapon is + 1 to hit and damage. Upon uttering the command word, it bursts into magical flame. This flame causes 2d4 points of additional damage on a successful hit. It will ignite combustible items 40% of the time. It casts light out to a 15-foot radius. The weapon remains flaming until the character utters the command word again. The flame does no damage to the weapon, regardless of the weapon's material.

Intelligence: The weapon is + 3 to hit and damage. Furthermore, the weapon has Intelligence and capabilities as if it were an *intelligent sword*, although it will never have communication ability beyond semi-empathy. The Intelligence ranges from 12-17 (1d6 + 11). Use the rules for intelligent swords presented in the DMG to determine the weapon's powers.

Silence: The weapon is + 1 to hit and damage. When held, it cloaks the character in a muffling field, deadening but not totally stopping all sound emanating from the character. The character can still hear all sounds normally. This field improves the ninja's chance of *moving silently* by 15% and his chance of *hiding in shadows* by 20%. Sonic based attacks are reduced to 1/2 or no damage. The field extends over the wielder and his carried possessions only. Should he drop something or knock an object over, it makes the normal noise. Thus the weapon does not protect against clumsiness.

Slaying: This is a + 3 weapon, marked or made in some distinctive way. Its appearance makes it easy to pick out from a group of similar weapons. Its markings also serve to identify the type of creature affected by the missile. If the weapon is used against the type of creature identified by the markings, it slays the creature instantly on a successful hit. Once successfully used, the missile loses all magical properties. Below is a list of some of the creatures that might be affected by the *slaying* power.

Bajang	Ninja
Bushi	Ogre magi
Dragons	Ogres
Elementals	Oni
Giants	P'oh
Hengeyokai	Samurai
Hu hsien	Shukenja
Humans	Sohei
Kaiau	Spiders
Korobokuru	Spirits folk
Kuei	Wu Jen
Nats	Yakuza

Obviously, many other creatures could be included on this list. The DM should create, modify, or limit weapons of slaying as best fits his campaign.

Speed: The weapon is + 1 to hit and damage. If the weapon is a bow (bows, crossbows, and pellet bows), the weapon allows the user to fire at double the normal fire rate. Furthermore, the weapon automatically nocks or cocks itself, allowing the user to automatically fire one shot first in the melee round. If surprised, the character is unable to react quickly enough. However, in situations of complete surprise, the character is able to fire one shot in the second segment. If the weapon is a throwing weapon, it virtually leaps from the character's hand and darts towards the target at incredible speed. At the beginning of any round that the character has the weapon in hand, he may automatically make the first attack, provided he throws the weapon.

For martial arts weapons, speed allows the character to make twice the normal number of attacks allowed by the martial arts style when fighting with the magical weapon. The character must know a martial arts style that teaches the use of the weapon to gain this benefit.

Unbreakable: The weapon is treated as a + 2 weapon to hit and damage. The weapon cannot be broken by the *Weapon Breaker* special maneuver. There is a 75% chance that the opponent's weapon will be broken instead, should he attempt this maneuver.

Venom: The weapon is identical to the *dagger of venom* in the DMG.

ORIENTAL MAGICAL ITEMS

Table 86: ORIENTAL MAGICAL ITEMS

D100 Roll	Magic Item
01-05	Banner of Protection
06-08	Bell of Protection
09-11	Bell of Warning
12	Biwa of Calm
13	Biwa of Charm
14-15	Biwa of Discord
16-20	Charm of Protection from Disease
21-24	Charm of Protection from Fire
25-27	Charm of Protection from Spirits
28-31	Charm of Protection from Theft
32	Diamond Mace
33	Drums of Thunder
34-35	Eight Diagram Coins
36	Everproducing Rice Mortar
37	Gem of Wishes
38-41	Gong of Dispelling
42-44	Mallet of Luck
45	Minyan (shukenja, sohei)
46-47	Mirror of Curing
48	Mirror of Enlightenment
49-51	Mirror of Fear
52-53	Mirror of Spirit Seeing
54-58	Net of Spirit Snaring (shukenja)
59-60	Noisome Spirit Chasers
61-63	Paper of Forms
64-70	Pearl of Protection from Fire
71	Pearl of the Ebbing Tide
72	Pearl of the Rising Tide
73-85	Scroll of Protection from Spirits
86-87	Seal of Deception (ninja, yakuza)
88-92	Seal of Vigor
93-94	Tablet of Spirit Summoning (shukenja, wu jen)
95-96	Wheels of Fire
97-100	Wondrous Writing Set

TREASURE AND MAGICAL ITEMS (ORIENTAL)

Banner of Protection: This item appears to be a flag or banner that would be hoisted above a castle or palace. On it are written in red the characters for health, prosperity, and fame. To activate the banner, it must be affixed to the highest point on the building or compound it is to protect and the name of the building or compound must be boldly written on the banner. Once in place, the banner extends a magical field that blocks spells of 5th level or greater. The field extends to all buildings and grounds that form a single unit identified by the name written on it. Thus if placed on the main building of Matsuma Castle, the field would protect all buildings that form the castle. However, the area of effect can never be greater than a 100-yard radius. The banner is only effective so long as it is flying in plain view. If it is cut down or removed, the protection is cancelled until the banner is restored to its proper position.

Bell of Protection: This magical item is a huge bell, like those commonly found in temples. When suspended from a frame and rung so its tone carries clearly, the bell creates a fearsome barrier to spirit creatures. This barrier extends to the edges of the compound or group of buildings built and used for a single purpose (the grounds of a temple or a cluster of hermitages, for example). The maximum area that can be protected is a 50-yard radius. The barrier lasts for one turn. Lesser spirits cannot cross this barrier. Greater spirits must make a saving throw versus death (with a -4 to the die roll) to be able to cross the barrier, they suffer 4d10 points of damage from the painful effort. Spirit creatures within the area of effect when the bell is struck suffer 3d10 points of damage from the painful noise. The bell has no effect on spirit folk.

Bell of Warning: This small bell is about 6 inches long and 4 inches in diameter. When it is hung from a branch, rafter, etc., and the command word is spoken, the bell activates. While activated, the bell automatically peals if any *invisible*, *ethereal*, or *astral* creature comes within 30 feet of it. It likewise sounds for creatures attempting to *move silently* or *hide in shadows* within its radius. It continues to sound until the detected presence leaves the area or the bell is deactivated. Each activation of the bell requires one charge and lasts for 3d6 hours. When found the bell has 3d10 charges.

Biwa of Calm: The biwa is a stringed instrument similar to a lute. This biwa, like all magical instruments, is of exceptionally fine and tasteful construction. When played by a person proficient in its use, the clear and dulcet tones of the instrument produce an air of dignified calm. This has the effect of a *pacify* spell to all listening within a 3" radius. The effect lasts only so long as the instrument is played. Furthermore, the musician must roll against his proficiency each round of playing. If the die roll is a 1, his music is exceptionally poor and unharmonious, and the calming effect is immediately broken for the remainder of the encounter. The instrument cannot be used effectively again so long as there are hostile creatures present who previously heard the musician's musical butchery.

Biwa of Charm: This instrument appears identical to other magical biwa. When played by a person proficient in the instrument, a proficiency die roll is made. If the roll is successful, the character can cast one *suggestion* spell that round. If the die roll is failed (but greater than 1), the music has no effect. If the die roll is a 1, the musician's playing is so poor that the instrument acts as a biwa of discord.

Biwa of Discord: Identical to other magical biwa, this instrument emits painful and discordant tones when played, enraging all within 3". Those enraged will attack the musician 50% of the time and the nearest target the other 50%. This frenzy lasts for 2-5 rounds. The player of this instrument is not affected by the frenzy. The properties of the instrument cannot be detected until it is actually played in earnest — tuning and idly strumming the strings only create lucid, clear tones.

Charm of Protection from Disease: This magical item is a long strip of yellow or red paper, inked with potent supplications to one of various deities. When hung in a house or similar building, it exerts its magical influence to protect the occupants of the building from disease. Characters are immune to any disease that might be transmitted or contracted while within the building protected by the charm. Plague will not touch a protected building. The charm is effective so long as it is hung in place. Of course, it is easily destroyed by fire and other disasters.

Charm of Protection from Fire: This magical item, like the other charms, is a long strip of yellow or red paper. This charm is inked with potent threats against the fire deities. Pasted to the lintel of the door to a building, the charm helps protect the building from fire. If protected, the building has only a 50% chance of catching fire. Furthermore, if a fire should break out, it burns slowly, causing half the normal amount of damage it would otherwise cause. The charm does not lessen the amount of damage characters might suffer from a fire-based attack within the building, only from damage caused by the actual burning of the building. The charm itself is immune to fire.

Charm of Protection from Spirits: This charm, on yellow or red paper, is inked with powerful threats against spirits. Any spirit attempting to enter the house must make a saving throw versus death to enter the building. If the saving throw is successful, the spirit is unaffected by the charm. If the saving throw is failed, the spirit cannot enter the building, although it can use spells and missiles to attack those in the building. The charm must be pasted to the lintel of the door to be effective, however it cannot be touched by any type of spirit creature.

Charm of Protection from Theft: This charm, on yellow or red paper, is written with supplications to various deities to protect the building from thievery. Any creature within the building who attempts to *move silently*, *hide in shadows*, or *open locks* has his chance of success reduced by 20%. To be effective, the charm must be pasted to the lintel of the door, clearly showing to all that the house is protected. Any person other than the owner of the building who attempts to remove the charm suffers 2d10 points of damage doing so.

Diamond Mace: This magical item is a small iron rod topped with a large diamond. It is too small to be used effectively as a weapon. Upon uttering the command word, a 12-dice *lightning bolt* discharges from the gem. Each use requires one charge and the diamond mace has 3d10 charges. When all charges are spent, the diamond can be sold. It is worth 1000 ch'ien.

Drums of Thunder: This magical item is a small pair of drums, adorned with tassels and a harness to fasten it to the waist. The drums have several uses requiring different numbers of charges. Only one use of the drums can be called on per round. When beat upon, they can cause the wearer to *fly* for one turn (one charge), *cloud trapeze* for one turn (three charges), act as *drums of panic* (as per the DMG, two charges), *control weather* (one charge), or cast a 20-dice *lightning bolt* (five charges). When found, the drums have 2d10 charges.

Eight Diagram Coins: These coins are actually copper discs, each engraved with a specific symbol. There are always eight in a set. When these coins are tossed and the command word spoken, the caster intuitively learns of his or another's fate (as per the *fate* spell).

Everproducing Rice Mortar: This magical item appears to be a normal rice mortar and mallet. There is an 80% chance the rice mortar is of the common type and a 20% chance that it is extraordinary. In either case, the magic of the *everproducing rice mortar* is activated by turning the mallet in the mortar one direction and deactivated by turning it in the other direction.

Once per day the common rice mortar can be activated to produce any type of food or drink for 1d100 people, as desired. The food spews from the mortar hot and fresh — rice, buns, sake, candies, tea, salt, etc. The food is normal in all respects. The extraordinary rice mortar has all the powers of the common rice mortar. In addition, it can also be used to grant 1d4 wishes. Once all the wishes have been granted, the extraordinary rice mortar becomes a common version.

Gem of Wishes: This large gem looks like any other fine gemstone. However, it reveals itself as a magical item if a *detect magic* is used. It has the power to grant 1-4 wishes. Once all wishes have been granted, the gem loses all magical properties. The gem itself has a value of 100-1000 ch'ien.

Gong of Dispelling: This magical item is a large gong, three feet in diameter. When hung from a frame and struck, the gong has the effects of a *dispel evil* and *dispel magic* on everything within a 3" radius. The spells are equal in potency to those cast by a 15th-level spell caster. Each time the gong is sounded one charge is used. The gong has 1d100 initial charges.

Mallet of Luck: This item appears to be a common wooden mallet. Devised by a particularly warped imagination, the mallet bestows a bonus of ~2 on all to hit and saving throw rolls. This bonus lasts for six turns. However, it is necessary to strike the recipient forcibly with the mallet to bestow the bonus. The blow, unfortunately, causes 2d6 points of damage. Multiple blows do not have a cumulative effect, although the specified amount of damage is still done. Note that this item can be used in combat, if the wielder does not mind giving his opponent the bonus.

Minyan: This large (10- to 20-foot long) item is a portable shrine devoted to a particular deity. It is carried like a palanquin, (i.e. by poles supported by bearers), and requires 20 men to move it about. Many monasteries and temples have a minyan and they are often carried into battle by a squad of sohei. The minyan has the following powers:

Cause fear — The minyan forces any being of a different ethos from that represented by the minyan to make a successful saving throw versus spell or flee in panic for one turn. This power has a radius of 3" and is constantly in effect.

TREASURE AND MAGICAL ITEMS (ORIENTAL)

Remove curse — Three times per day the minyan can be used to cast a *remove curse* as if cast by a 20th-level spell caster.

Presence — When used on the battlefield, the sight of the minyan improves the morale of friendly sohei by 10%.

Ancient curse — Once per month the minyan can be used to cast an ancient curse.

Heal — Once per week the minyan can be used to cast a *heal* spell. As noted above, minyan are most commonly held by monasteries or temples and are placed in the charge of the abbot or a person designated by him. Since the power of the minyan is derived from the deity it represents, it must be properly cared for to be effective. Appropriate offerings to the deity and incense must be placed daily before the minyan and services must be said by a shukenja of the same religion. Those charged with the care of the minyan and those who seek its aid must be of the proper ethos or alignment. On holy days of the deity, the minyan must be paraded through the streets and shown to the population, so that they may see and respect the deity represented. Should any of these duties be neglected, the minyan permanently loses all its power.

Mirror of Curing: Looking like a normal mirror, this item has special therapeutic properties. When the command word is spoken, any creature viewing the mirror receives the benefit of a *heal* spell. This requires the use of one charge and the mirror has 2d4 charges. When all charges are spent, the mirror shatters.

Mirror of Enlightenment. This looks like a normal round mirror. However, when the command word is spoken, the reflection of any creature in front of the mirror is surrounded by a colored aura only visible to the person who speaks the command word. This aura reveals the nature of the person reflected, acting as a *detect evil/good*, *detect motivation*, and *know alignment* spell. Only one person can be reflected and studied per round.

Mirror of Fear: This looks identical to the *mirror of enlightenment*. Any creature looking into the mirror sees a hideous and distorted reflection of himself. The viewer must make a saving throw versus spell or flee in panic for 1d6 rounds. If the character is unable to flee, he collapses in a quivering heap for the duration of the effect.

Mirror of Spirit Seeing: This round mirror (approximately one foot in diameter) looks like all other mirrors. However, all spirit creatures passing in front of it are revealed in it. The mirror penetrates *invisibility*, *disguise*, *illusions*, *polymorphs*, and *shapechanges*, revealing the true form of the creature. The power of the mirror is constantly in effect. This mirror is favored by prudent homeowners who often place it in a prominent position to observe a door or entry, hopefully to protect from the arrival of evil spirits.

Net of Spirit Snaring: This magical net looks like a common fishing net. When used on normal creatures the net has no more effect than a normal net would. However, when cast upon a spirit creature, the net freezes the creature in place and prevents the use of any of its attacks or spell-like abilities. Furthermore, the spirit cannot remove the net itself. The creature is still able to converse and may bargain for its release.

Noisome Spirit Chasers: These magical items come in strings of 100 and look like modern-day firecrackers. When lit and cast to the ground, the *noisome spirit chasers* magically explode with a loud bang. Spirits cannot tolerate this noise. Lesser spirits will automatically flee for 2-5 rounds. Greater spirits must make a saving throw versus spell to remain in the area, otherwise they will flee as described above. The explosions cause no damage nor do they affect any other type of creature.

Paper of Forms: This magical colored paper can be used by those with origami proficiency. To use, the character folds the paper into the desired shape, checking against his origami proficiency for success. If successful, he then blows on the paper and utters the command word. The paper then transforms into a life-sized version of the origami form, having all the normal properties of the object created. The paper can only be used to make normal creatures of animal intelligence, non-magical man-made objects, and natural objects. Thus a horse, house, or tree could be created, but not an oni, person, or magical item. The transformed *paper of forms* is indistinguishable from a normal object except that it radiates a faint dweomer of magic. The paper object is highly susceptible to fire. Normal fires will ignite it 80% of the time and magical fires will always cause

the paper to catch fire. The paper remains in the transformed state until the character utters a second command word, causing it to revert back to its origami form that can be used again. Once the paper has been used to make a particular origami shape, it can henceforth only be used for that shape. If the origami shape is unfolded, the paper is ruined and cannot be used again. One sheet of paper is sufficient to make any object up to the size of a small house or junk. When found there are 1d4 sheets of paper.

Pearl of Protection from Fire: This magical pearl, when carried, has all the properties of a *ring of fire resistance* as described in the DMG.

Pearl of the Ebbing Tide: This powerful magical pearl causes waters to recede. Holding the pearl in his hand, the character utters the command word. Each round thereafter that the character concentrates on the pearl, all waters within 60 feet recede at the rate of five feet per round. Once the concentration is ended, the waters instantly rush back to their normal banks or depths.

Pearl of the Rising Tide: This pearl is identical to the *pearl of the ebbing tide*, except that instead of receding, the waters in the area of effect will rise at the rate of five feet per round.

Scroll of Protection from Spirits: This scroll is identical to the other protection scrolls in that it can be used by any character. When read, the scroll casts a *protection from spirits* spell as if cast by a 12th-level shukenja.

Seal of Deception: Name seals are an important part of official communications throughout Kara-Tur. No order or document is considered official without the personal seal of the writer of the document. Severe penalties are applied to government officials who lose their name seal, since this opens the door to forgery and other crimes. The *seal of deception* is a magical seal that can reshape its stamp to match any seal the character has seen. To use the seal of deception, the character utters the command word and concentrates on the image of the seal he wishes to reproduce. If the character has a stamp of the seal at hand to concentrate on, there is a 5% chance of error in the copy. If the character is concentrating on the seal from memory, there is a 30% the seal is incorrect in some way. While an incorrect seal can pass a cursory examination, it will be revealed as a forgery under careful checking.

Seal of Vigor: When found, this magical item appears as a blank name seal. To use, the character must inscribe the surface with his name. Once this is done, the magical properties of the seal are activated. Thereafter, the character *heals* at double the normal healing rate and *cure* spells have maximum effect when cast upon the character, provided in both cases the character is carrying the seal. If the inscribed seal should fall into the hands of another, the character named on the seal suffers all damage taken by the new owner until he is slain, the seal is destroyed, or he regains the seal.

Tablet of Spirit Summoning: This item is a small jade tablet inscribed with characters. Upon uttering the command word, the character can cast a *summon spirit* spell as per the 9th-level wu jen spell. The tablet is usable once per week. With each use of the tablet, one inscribed character fades magically from the surface. When all the characters have faded, the tablet is a smooth piece of jade worth 10 ch'ien. The tablet has 2d6 characters inscribed on it when found.

Wheels of Fire: These magical items are always found in pairs and look like large, ornately decorated chariot wheels. When mounted on a chariot and the command word spoken, they burst into magical flame. This flame does not hinder the movement of the chariot, nor does it harm the vehicle, animals, or occupants. However, all creatures within 30 feet of the chariot suffer 2d6 points of damage from the intense heat (unless immune to fire). Furthermore, the chariot leaves flaming tracks behind it wherever it goes. Saying the command word a second time causes the flames to disappear.

Wondrous Writing Set: This magical writing set comes in a lacquered box and contains a brush, inking stone, and inkwell with ink. When used for writing, the set improves the character's calligraphy proficiency by -2. Furthermore, if the character has a sample of another person's handwriting, he can create a perfect forgery of that person's handwriting, provided he makes a successful calligraphy proficiency roll. The inkwell contains enough ink to write 2-5 pages.

AN OVERVIEW OF KARA-TUR

Kara-Tur is the name of a vast continental area, encompassing within it a tremendous range of climates, terrains, governments, societies, cultures, and beliefs. Indeed, such is its variety that to detail the continent completely would require another work the size of this, devoted exclusively to the campaign information required. Presented here is a general overview of the principal lands—their geographies, governments, and societies. It is given to provide the DM with the very beginning basis for an Oriental campaign.

Within Kara-Tur are four main empires—Shou Lung, T'u Lung, Kozakura, and Wa. Surrounding these are a host of other political units—uncivilized tribes, tribal confederations, warlord domains, petty kingdoms, and trading outposts. Many of these form convenient alliances with their more powerful neighbors while others, feisty and rebellious, maintain their independence as best they can. In addition to these settled lands, tracts of unsettled and inhospitable wilderness are found throughout Kara-Tur, inhabited only by a few hardy settlers, bandits, dangerous head-hunters, non-human societies, and monsters.

GEOGRAPHY

Within the boundaries of Kara-Tur is virtually every type of terrain commonly found in our world. In the far northern reaches is the Land of Snow Demons, a vast expanse of permafrost tundra, unbroken except for a few stunted trees and upheavals of rock. The winters here are long and extremely harsh and the summers are cool and short. As one travels southward out of the permafrost, the land becomes thickly-wooded and swampy. These woods, mostly pine with a thick undergrowth of thorny berries, mosses, and ferns, are rich in wildlife—deer, moose, elk, bear, fox, rabbit, etc. The land gradually rises to the south until it reaches the Koryaz Mountains, a series of low mountain ranges. Waters flow from the north and south into this basin, forming a network of streams, lakes, and swamps feeding the Ama River which drains into the northern end of the Celestial Sea. During the spring months the Ama turns into a raging torrent, swollen with the runoff of melting snow.

At the southwestern end of the Ama Basin are a series of rugged foothills that separate the basin from the drier steppes beyond. These steppes, extending for thousands of square miles, are relatively flat and featureless, only occasionally broken by rocky outcroppings. The area is known variously as the Desert of Horses or the Beastlands. To the northeast of the Ama Basin, the continent curves around the northern end of the Celestial Sea, extending a mountainous peninsula southwards. Breaking off from the tip of this peninsula are a series of rugged islands, including the islands of Wa and Kozakura. Warm southern ocean currents bring these islands a mild temperate climate.

South of the Koryaz mountains is a high plain forming the northern provinces of Chupei and Pyint'sien of the Shou Lung Empire. This area was once a fertile meadow region, but changing weather patterns and poor land management have reduced it to a dusty, cold, wind-swept plateau. To the west, the Koryaz Mountains arc to the south and gradually decline into a range of foothills, forming a barrier between the Chupei Plateau and the Desert of Horses. To the east the plateau drops in an abrupt series of escarpments to the coast of the Celestial Sea.

Still further south, the plateau gently slopes away into rolling hills, and descends into the main river basin of Kara-Tur. To the east are the fertile floodplains, well-watered and loamy. Extending to the west, three major rivers, the Chi'ng Tung, the Hungsete, and the Fenghsintzu, tumble out of the mountains and descend through the rolling hills to the Celestial Sea. The weather is warm and temperate, becoming sub-tropical along the southern side of the basin. To the west and southwest the Peerless Mountains (Wu Pi Te Shan Mo), gradually reach towering heights. The lower slopes are warm and humid, covered with lush growth, while the peaks are jagged and frozen. South of the Three-River Basin, the ground again

rises in a ruggedly rolling countryside. The sub-tropical weather makes everything lush and green, fed by the monsoons that sweep through each year. The coast swings out to the southeast, marking the lower end of the Celestial Sea. The ranges of hills extend to the south and southeast, gradually rising into a volcanic chain. The climate becomes fully tropical, with thick verdant jungles filled with all manner of strange and fanciful creatures. Feathery peninsulas reach into the Eastern Ocean and island chains dot its waters.

POPULATION

In Kara-Tur the majority of the population is concentrated within the Three-River Basin, its surrounding foothills, and on the islands of Wa and Kozakura. Centered in the Three-River Basin and extending to the west and north is the Shou Lung Empire. To support its massive population, nearly all arable land of the basin is used for farming, while herding and some small agriculture is done on the Chupei Plateau. The Peerless and Koryaz mountains are mined for valuable ores that are sent downstream or overland. Along the southern and southwestern side of the Three-River Basin is the Empire of T'u Lung. Here again farming is practiced, primarily along the banks of the Fenghsintzu while farming and lumbering are common in the southern hills. To the north, in the Ama Basin, live tribes of nomadic hunters who practice little farming but raise herds of elk and reindeer. The few human tribes that live in the Land of the Snow Demons survive by hunting seal, bear, and reindeer. To the west in the Desert of Horses live several tribes of nomadic horsemen, joined together in a loose confederation. A strong leader has recently appeared among them and is gradually welding them into a fierce warrior-nation.

On the lower end of the peninsula to the northeast of the Ama Basin are several petty kingdoms, tributary states of the Shou Lung Empire. On the islands between the peninsula and the islands of Wa and Kozakura are several tribes of primitive fishermen and hunters. Wa and Kozakura are populated by a people different from those found on the mainland, most likely an offshoot branch that settled the islands in ancient times.

South of the Three-River Basin, the human population gradually thins out until there are isolated tribes living in the jungles. Those along the coast trade extensively with the more civilized north and have formed several small states that pay tribute to T'u Lung or Shou Lung. Deep in the jungle are the remnants of an ancient empire that once held sway over all the southern lands. Ruled by a race of evil snake creatures (possibly yuan-ti), this empire corrupted and transformed several of the human groups it came in contact with.

Shou Lung

Shou Lung (or "Receiver of the Dragon") is the largest and most powerful empire of Kara-Tur. It is also the oldest state of Kara-Tur and has been in existence for over 1,200 years in one form or another. It has been ruled by an emperor for all of its history, except for a few periods of turmoil. The head and center of the state is the current emperor Chin of the Kuo Dynasty, the eighth dynasty to rule the land. The bureaucracy he heads is manned by thousands of officials, major and minor, chosen by a system of examinations given throughout the land. Thus, within Shou Lung it is possible for even the poorest commoner to rise to an influential position, provided he is talented enough and studies hard.

Shou Lung is divided into 14 provinces, each headed by a governor. The provinces are in turn divided into districts, also with its own official. At each level the officials are responsible for the management of those beneath them, the hearing of court cases, keeping the peace, collection of taxes, and the construction of public works.

The provinces are connected by a well-maintained network of roads and bridges, creating a regular flow of trade between different provinces. There is also an extensive network of Imperial Messengers stationed at

depots throughout the land to carry news to and from the capital city, T'ien Shih. Extensive areas of dikes and dams have been built along major rivers to reduce the risk of flooding. Regular coinage and paper money are minted and honored throughout the land.

T'u Lung

T'u Lung ("Earth Dragon") was part of Shou Lung until a dispute over imperial succession 300 years ago. Claiming its own emperor, T'u Lung set up a separate imperial court. After many wars between the two states, the situation has stabilized. No love is lost between the two empires. In the wars of succession, the Emperor of T'u Lung was supported by powerful officials and nobles of the rebelling provinces. This led to their acquiring great power and strength. Although the government is modeled after that of Shou Lung, the Emperor of T'u Lung (of the Lui Dynasty) has never been able to break the power of his nobles. Thus they control the examination system and have arranged for various offices to become hereditary. Furthermore, their power has allowed them to exempt their estates from most imperial edicts (including taxation). Now the Emperor can only enforce his edicts with the consent of the majority of the nobles. Commoners have little chance to rise in the government and corruption of official posts is common.

T'u Lung is divided into six provinces, each administered by a hereditary governor. The provinces are divided into districts and official positions are assigned on the basis of family and graft. Although T'u Lung inherited the public works of Shou Lung, these are poorly maintained and new projects are seldom undertaken. The people are easily oppressed, having no recourse to the law. The prime activity in the capital, Chia Wan Ch'uan, is political plotting. Many of the nobles of T'u Lung are leaders of secret societies pledged to overthrow the Emperor.

Wa

The island of Wa is a unified military state. Although there is an emperor, the title is honorary and real power rests in the hands of the shogun or "barbarian-suppressing general." The shogun is always a member of the Hidetomi family. The island is divided into fiefs, granted by the shogun, and ruled individually by daimyos. Each daimyo has total control over his lands, provided he obeys and enacts the orders of the shogun. Indeed, the court of the shogun only involves itself in threats against its power and in cases between different fiefs. However, the shogun does retain the power to confiscate lands or resettle a daimyo to a different fief, a power that helps his family retain control. In return for his fief, the daimyo is expected to provide military service and administer his lands.

Within Wa the status of the warrior, particularly the samurai, has been raised above all others. Each daimyo maintains a household of samurai, paying them a stipend of rice in return for their service. These samurai are expected to give absolute and loyal service to their daimyo. Under the warriors come the peasants, then the craftsmen, and finally the merchants. Rigid laws have been enacted to keep each social class separate. Cities are customarily divided into walled wards. Those living in a ward must pass through armed gates to visit other parts of the city and must return to their own ward at night. Samurai are given special privileges, particularly those of the vendetta and the right to avenge insults, as befits their military upbringing. Travel is strictly controlled and leaving or entering the island is difficult. The intent of these laws and regulations is to prevent any possibility of rebellion or civil war against the shogun.

Kozakura

Kozakura ("Little Cherry Blossom") is inhabited by the same race of people as found on Wa and shares virtually the same customs and traditions. However, Kozakura is far from a unified state. For several centuries it has been the scene of incessant warfare between powerful daimyos, all struggling to gain the title of shogun. The island is divided into fiefs and estates, ruled by the daimyos. It is a very turbulent place—one where fortunes and might can be achieved by those of even the most common upbringing. As such, it is the perfect place for the adventurer seeking fame and fortune.

Currently, a struggle is raging between several powerful daimyos who support the emperor in his bid to regain his long-lost political power and the remains of the bakufu, or shogunal government. Each side is attempting to ally the remaining families on the island. Of these families, some are joining out of loyalty and others see the chance to amass more power themselves. Some families are even arranging to be allied to both sides so they cannot lose! Although the warrior is the most respected and powerful class, Kozakura lacks the rigid laws of Wa and more than once a humble peasant has risen to powerful lord through his military skill.

Gajin

Players who already have the AD&D® game rules may want to introduce character classes from these worlds into the lands of *Oriental Adventures*. However, these lands are very different from those of the standard classes of fighter, magic user, cleric, and thief. The lands described in this book are insular and closed—they avoid contact with the outside world when possible. True, trade exists with the outside world, but it is infrequent and carefully controlled. Furthermore, many ply the sea lanes and caravan routes with gold and treasures only to disappear at the hands of bandits or other, more cruel, dangers.

The result of this separation has left the inhabitants of the *Oriental Adventures* lands with two peculiar traits. The first is a lack of curiosity about the rest of the world. To most people of the Oriental lands, the outside world is filled with rude and hostile barbarians (known as gajin). As such they are not dealt with, having nothing of value to offer. This leads to the second of their traits—the belief that they are superior to the gajin, that all gajin are below the level of culture and refinement of their lands.

Therefore, when other character classes enter Oriental lands—perhaps by a long sea journey or arduous overland trip—they will discover that their level and character class has little meaning to the Oriental population. Instead, they are gajin, uncivilized outsiders.

As gajin, the characters have several disadvantages and advantages. First, gajin are outside the social order of the Oriental lands. The inhabitants of the land do not know exactly where to place them in the caste system. If a character can show some equivalent rank to a class that exists in the Oriental lands, he will be treated as if he were a member of that class, though always with a slight edge of contempt. Thus, if a fighter can show that he serves a great lord in his land, he would be treated as if he were a samurai—although he would never receive the full recognition a normal samurai would. Gajin are also without a family or clan and can never gain the benefits of belonging to one, as *Oriental Adventures* characters do. Finally, the gajin must relearn a great many basic skills. The common language of his land is not the trade language used here. This must be learned in order to communicate. Clothing is different and proper styles and patterns of dress must be relearned. Armor is also different and the gajin must receive instruction before using it. Indeed, the very fabric of society is different and the gajin on his own must constantly be careful to avoid innumerable social blunders and outrages while living among the Oriental people.

There are, however, advantages. Firstly, a change of location does nothing to affect the abilities of the character. Those powers a character possessed in one land still apply here. Secondly, being an outsider, the character is not affected by honor. This does not mean the character has no honor, rather that the particular code of honor used in *Oriental Adventures* has no bearing on the gajin character. Gajin characters do not use the honor system presented in this rulebook. Thirdly, the gajin character is a novelty. If he behaves in a civilized and proper manner, he will find himself the honored guest of one or many lords, who gain great honor by sponsoring the gajin. In this position, he will be closer to those in power than his normal caste would allow.

The various non-humans found in the other AD&D® works are even more unusual to the people of *Oriental Adventures*. Whereas the other gajin are at least human, these are totally unknown. They are often mistaken for hairy men or spirit folk or spirits roaming the earth. On rare occasions they will be attacked by those who mistake them for dangerous and evil creatures. In all cases, they are a novelty.

DAILY LIFE IN KARA-TUR

The world of Kara-Tur and the real lands that provide its inspiration are not necessarily those familiar to most DMs and players. There are many differences in dress, food, customs, and behavior—differences that are small in themselves, but when added together make a culture and style of life foreign to most players. This section of *Oriental Adventures* describes some of these differences, aiding the DM and players in capturing the feel and color of the world. DMs especially should note that this section does not and cannot describe all of the variety and richness of a land so different from those of the west. It is strongly suggested that further reading be done. The bibliography at the back of this book lists many titles that give more information and detail. The DM is strongly encouraged to read one or more of these titles.

The customs and ways of life described in this section are not absolutes. Just because it is stated here does not mean this is the only choice. The Orient covers a vast number of different types of cultures, even more so when the different time periods are considered. What may be true in one part of the Orient may be entirely different in another part. Also, since this is a fantasy world, the DM should freely change or alter aspects of the world as he wishes.

For convenience, this section is divided into general sections dealing with different parts of daily life. Covered here are dress, food, buildings, religion, justice, manners, and names. Each section describes some (but not all) of the tastes, customs, and habits particular to the Orient.

Dress

In Kara-Tur, as in nearly all lands, men and women wear clothing. For the most part this is a matter of practicality, a necessary device to keep warm and dry. Clothing also provides a second and almost as important service—identifying the rank or status of the wearer. Nearly all clothing is decorated in dyed patterns or embroidery, but the type of clothing, the quality of the decoration, and the materials used all indicate status.

The most common materials used in making clothing are cotton and silk. However, other materials are also used, generally confined to a specific region and to the lower classes. These materials include pounded tree bark, flax, wool, woven horse-hair, furs, paper, and hemp. Heavy leathers would be used for durability, while soft leathers like deerskin would be used for items requiring flexibility or lavish decoration. Primitive tribesmen and poor commoners would use the cheapest and most available materials for their clothing. White is typically the color of mourning, so nearly all cloth is dyed. Common colors are browns, ochres, yellows, grays, and blues. The brighter colors of green, pinks, and reds are rarer and are commonly worn by those of higher station. Dyes are made from flowers, nuts, barks, woods, and certain minerals.

The main articles of clothing vary from land to land and climate to climate. Most common is a set of short trousers, normally made of cotton. These wrap around the waist and tie with strings. They can be left loose at the bottom or tied to fit snugly around the leg. They are normally loose-fitting so that they can be pulled up for wading through rice paddies or streams. They are often dyed in stripes or other patterns. Such pants are typically worn by peasants of both sexes. Commoners normally wear a short robe over the trousers, tied with a belt. Wealthier and more important persons often omit the trousers, wearing one or more long robes instead. Among the nobility, wearing layers of robes is standard. Each layer is of a different color and peeks through at the ends of the sleeves and around the collar. Arranging the color and order of the layers is an art for many of the ladies of a noble's court. Robes have wide, open sleeves, both for artistic and practical effect. In cold weather, the sleeves serve as muffs, since gloves are not normally worn. They are also used as pockets where a handkerchief or string of cash can be kept safely tucked away. Robes are often lavishly decorated with dyes, brocade, and embroidery and may be quite valuable. During colder seasons, warmth is achieved by adding more and heavier layers of robes. An outer coat of quilted cotton is

worn to protect from cold winds. As the day grows warmer, layers are removed to maintain comfort. In rain, peasants wear a simple raincloak made from layers of straw (mino).

The choice of footwear also depends on the land and the climate. The simplest and most common is a sandal of woven straw. These are cheap, durable, and easy to make. Sandals made of woven straw or wooden blocks are worn throughout Kozakura. In Shou Lung and T'u Lung, slippers of soft leather or cloth are worn by refined people while soldiers normally wear a short soft-leather boot. Sandals are worn by the common people, who cannot afford to ruin good shoes in muddy fields. In the cold north lands, the common shoe is a leather boot wrapped in fur leggings to protect from snow and ice.

Hats are a clear sign of a person's status. Nearly everyone has or wears a hat. Peasant hats are practical—round and broad-rimmed of woven straw or bamboo. These keep the sun off the fieldhand and double as baskets when needed. Wandering shukenja and monks may wear hats like these or ones that are baskets that cover the entire head. Hats of nobles are often small, the style indicating the position of the wearer. Huge rimmed hats of horsehair are worn by gentlemen in some parts of Kara-Tur. A simple scarf or piece of cloth can be used to provide protection from the rain.

Personal beauty is different in Kara-Tur, too. Men, especially those of rank, pride themselves on their grace and beauty. A pale complexion is considered best and some men have even been known to pluck their eyebrows. It is common to use perfumes and fragrances and those of worth are often quite skilled at mixing these. However, the majority of men fall short of this ideal, being hardened by the weather and the accidents of life. For women, personal beauty is also quite different. It is standard practice for a woman to blacken her teeth. Indeed a pearly white smile is considered an unfortunate flaw, not the attractive feature of the west. In addition, women pluck their eyebrows and then repaint them in a delicate thin line. Again a pale complexion is most attractive and many women powder their faces to give the best and palest color possible.

Hair is an important feature for both sexes. It can show both age and status. Men of rank draw their hair back and fix it in a topknot, holding it in place with carved pins or a cord. This is a privilege generally reserved only for nobles, warriors, and those of the ruling class. Indeed, in some parts of Kara-Tur, particularly Kozakura, cutting off a man's topknot is a special punishment reserved for minor offenses. It is a sign the man has shamed himself before his lord. The age of a person also effects the hairstyle. Small children are often shaved bald except for a single lock—on the crown for boys and over the ear for a girl. As they grow older, this practice is stopped and the child grows a full head of hair. Young warriors tie this in the topknot described above. Upon coming of age, the samurai youth has the top of his forehead shaved to show his status as a man. Peasant men normally wear their hair loose or tied back in a long queue.

Women let their hair grow long and flowing, possibly gathering it up into elaborate headdresses. The length and luxury of a woman's hair is a measure of her beauty and her station. In periods of mourning, grief or upon becoming a nun, a woman will cut her hair short to show her new status. Men entering into the priesthood shave their heads as a sign of their new calling.

Food

Rice is the one constant throughout the civilized lands of Kara-Tur. Everyone eats rice and rice, in one form or another, is served with virtually every meal. In Shou Lung and T'u Lung, people do not greet each other with the friendly "Hello" of the west, instead saying, "Have you eaten rice today?" The intention is the same, but the importance of rice in daily life is clear. Rice is used in a multitude of ways. It is boiled and served as a main course. It is cooked into a paste-like gruel. Leftover rice is mixed with meats and vegetables. It is vinegared, shaped, and served cold. It is

pounded and crushed and made into rice-cakes. It is ground into flour and formed into buns or noodles. It is mashed, fermented, and made into sake, a strong drink. Like wheat in the west, rice is the stuff of life in Kara-Tur.

When rice is not available or too valuable to serve at the common table, yellow millet, sorghum, or barley is often substituted. This is the poor man's food. These are normally pounded into cakes or cooked into a thick gruel. Beans of various sizes, shapes, and colors are also used in addition to or in place of rice. Soybeans, red beans, black beans, and brown beans may all be stewed or mashed into a paste. This paste may be fermented, flavored, dried, or sweetened. It is used as a dip, stuffed into buns, formed into candies, or used as a sauce. From soybeans comes the unusual prepared foods soy sauce and tofu. Tofu is prepared from the juice or "milk" of mashed soybeans. This is curdled and pressed into semi-soft cakes. It may be stewed, dried, deep-fried, or prepared in a variety of other ways. Soy sauce is prepared through a complicated process of mashing, fermenting, soaking, and rinsing. The end result is a thin, salty sauce used as a flavoring for nearly anything.

Next to rice in importance come vegetables of many different types and flavors. These, grown in family garden plots, are stewed, fried, pickled, and steamed. They are almost never eaten raw, except as garnishes. Along with the huge variety of vegetables are an assortment of fruits, nuts, grasses, and flowers. Plant products that are eaten include the shoots of bamboo plants, the roots of water chestnuts, melons, giant radishes, mushrooms in great variety, bean sprouts, pumpkins, squash, chestnuts, potatoes, cucumbers, turnips, cabbage, onions, leeks, peaches, pears, persimmons, sweet potatoes, carrots, walnuts, almonds, lychees, lotus root, plums, cherries, bananas, peanuts, and many, many others. Some of the more unusual preparations include pickled greens or radishes (often with chilies), pickled plums (indeed virtually anything will be pickled), dried flower buds, dried chestnuts, and pastes.

Also important to the Oriental diet are the products of the water. Obviously, only those living near the sea, a river, or lake consume these things. Hundreds of varieties of fish are eaten, taken fresh from the water, ranging from the commonplace to the exotic. A few of the desired delicacies include pufferfish (which is deadly poisonous if incorrectly prepared), sea cucumber, jellyfish, octopus, eels, shrimp, and fish maw. Various types of kelp are harvested from the ocean to be dried and used in soups and as flavorings. Virtually anything that comes from the sea is used in some way.

Fish is the main source of meat; however, other meats are eaten too. Chicken and pork are most common. These are prepared in a variety of ways. Game is also eaten when available. Beef is seldom eaten as cattle are very rare and are specially regarded. Barbarians are known to eat mutton and horsemeat, especially at feasts.

Tea is clearly the most common drink. It comes in many different varieties. The majority of people drink it plain. Among the nomads, however, it is mixed with milk and sugar and even served as a soup. In addition to tea, rice wines (sake and the like) are also drunk. These are served heated in small cups. Beers are also made and drunk with meals. The people of the steppes make a drink of fermented mare's milk, which they claim is a refreshing tonic. On special occasions this is mixed with mare's blood, especially for warriors before or after a battle. While the steppes warriors drink and use a great deal of milk, it is rare elsewhere.

A typical day's meals for a group of adventurers might be something like this: In a town, the morning meal might be steamed buns, dumplings, rice or rice gruel, and several types of pickles. The mid-day meal is likely to be the largest with rice, vegetables, maybe fish or chicken, more pickles, and tea. Late in the day, the characters may indulge in some tea and rice candies or sweet buns. Finally, in the evening, a light meal is served of rice and a few simple delicacies. When traveling, the meals will be somewhat different. The morning meal, before breaking camp, may be rice gruel, plain boiled rice, millet, or barley. At mid-day, there may or may not be time for a meal. If there is a meal, it is likely to be ricecake, cold rice, or a packet of rice, fish, nuts, and dried seaweed or pickles wrapped and tied in banana leaves. If available, fruit will round out the lunch. In the evening dinner will be more rice and dried fish and vegetables, fresh or dried. If the day's hunting has gone well, fresh game may be eaten instead of fish.

Buildings

There are three main building types in Kara-Tur—the homes of commoners, the palaces of the wealthy and powerful, and temples. Each has distinctive methods and materials used in building. Several floorplans are provided in this section for the DM to use in designing his adventures and to provide him with some idea of the typical arrangement of buildings.

The peasant homes are customarily built of wood or clay brick. In its

simplest form, the wood house is a single large room with a bare-earth floor and an open framework of rafters overhead. The roof is made of a thick layer of thatch and is steeply angled to shed snow and water. The roof has broad eaves that extend well over the sides of the house, shading from the hot summer sun and winter snow. Several windows are built into the walls for light, covered with a simple wood lattice, removable shutters, bamboo shades, or glazed paper. Surrounding the outer walls of the house is a small veranda—a raised deck as wide as the eaves and often covered with woven straw mats. Inside the house, the central room is dominated by an earthen hearth, normally a stone-lined pit dug into the floor. Above this is a hook used for hanging cooking pots when preparing meals, especially rice. The smoke from the fire escapes through a smoke hole in the roof. Since there is no type of central heating or fireplaces for warmth, much of the family life centers around this hearth, especially in winter.

Not all houses consist of a single room. Sometimes the house is divided into separate sections by raised platforms. The central area of the house is still the earth-floored hearth area, but adjoining it are raised wooden platforms. These are used for sleeping and other activities. They are separated from the main room by removable screens of paper or permanent wooden walls. Storage spaces are built into the walls and under the platforms. Sometimes an attic is built and used as a storage area and sleeping space for the younger family members. The attic is reached by a broad-stepped ladder.

The thatched roof of such a house requires regular care and repair. In wealthier homes this thatch is replaced by layers of glazed tile. Although more expensive, these have the advantage of durability and have quickly become a sign of the status of the homeowner. In addition, the ridge of the roof and the edges of the eaves are often decorated with wooden forms and carvings.

In the cities and large towns, such houses would be built tightly packed together on narrow twisting streets. Since thatch is not readily available, most of the houses are tile-roofed and a thatched roof is the sign of a truly poor man. Most of the shops and businesses are in the same building as the family home. During the day, large front shutters are opened to form a table for holding goods offered for sale. Behind the row of houses may be a common courtyard with a well for use by all the families in that block. Larger and wealthier homes are set off from the street by walled gardens or form a square around a central courtyard. Houses are seldom more than one story high.

In addition to the main building providing the family living quarters, there may be other buildings owned by the family—workshops, stables, and granaries. Most of these are built in a similar style to the main house. Granaries, however, are almost always built of plaster and stone. This is due to the great risk of fire. While the family home can be rebuilt, should the granary burn down, the loss of wealth in the form of rice could never be replaced.

Obviously, buildings making such great use of wood, thatch, and paper are very susceptible to fire. Building fires are greatly feared, especially in large cities. In such densely packed areas, winds quickly carry sparks from a blaze to nearby buildings, touching off devastating fires that sweep through entire sections of the city. Every ward of the city has organized teams of fire-fighters (normally under the control of a noble). Practices are primitive, consisting of bucket gangs and pulling down nearby buildings to halt the spread of the blaze.

The other type of peasant home is made from pressed clay brick. This is commonly used in areas where good building wood is scarce. Such buildings are normally two stories tall. They are often built around a central courtyard or have a walled garden attached. The cooking is done in a kitchen area which is dominated by a clay or brick stove. Like other houses, there is no central heating or fireplaces for warmth. Charcoal braziers are placed in rooms when the weather is cold. The roofs are often flat, used as decks, or slightly canted and covered with glazed tile. Windows are built into nearly all the rooms and are covered with wooden lattices or heavy, removable shutters. The houses are often decorated with red-painted ornaments (red being considered a lucky color). Such houses, being mostly plaster, clay and stone, are far less susceptible to fire.

The houses of nobles and the wealthy are in many ways identical to their peasant counterparts, except larger and more lavish. Nearly all include extensive garden grounds and large numbers of rooms. These are necessary to maintain the proper image of wealth and status and to house the retainers, servants, and wives of the lord. The garden grounds are carefully landscaped and often include a man-made pond or stream. Such homes are always surrounded by walls. These ensure privacy and,

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from a more practical side, protection from wars and revolts. All have solid wooden floors and chambers divided by movable screens.

Temple buildings are quite lavish in their construction. Generally, a group of buildings are organized within a single walled compound. The most common building material is wood, although magnificent towers (pagodas) are often built of stone. The temple usually rests on a raised foundation and is surrounded by terraces of stone. Around the outside of the building, under the broad-tiled eaves, is a broad veranda. The inside has a large main hall dominated by a statue or artifacts of the deity, quite imposing in size. Attached to the main hall are several smaller chambers for the use of the priests of the temple. The grounds of the compound are normally landscaped and planted with different types of flowering and decorative trees.

In addition to the main types of architecture, there is the special class of military buildings—castles, watchtowers, and the like. Although the styles of architecture are different, these castles have many similarities to those of the west. The castle is usually located on the most commanding or strategic point of ground. The compound centers around the main building—many stories tall—the equivalent of the donjon or keep of the western world. Like the keep, this building forms the last point of defense. The foundation is made of heavy blocks of stone rising higher than a man. The entrance to this tower is reached by a series of ramps and staircases. Attached to and surrounding this tower are a series of lesser towers and walls. These have only a few gates that lead to narrow winding avenues. The walls are pierced with loopholes and openings, allowing the defenders to fire upon the attackers as they advance. Surrounding the castle is a series of ditches or moats, smaller walls, and more towers. Sieging a castle is a formidable undertaking!

Religion

The average man of Kara-Tur does not attend a church or temple on a regular basis, indeed the concept of a church as a separate entity clearly identified from all others is somewhat strange to him. For him, religion organized on such a scale does not exist. However, this does not mean the average man is not pious and respectful of religion, nor that the temples and monasteries are in total anarchy. It is just that the attitude toward religion is vastly different.

There are several different religions in Kara-Tur, each with its own set of beliefs and practices—The Way, The Path of Enlightenment, The Eight Million Gods, ancestor worship, the cult of the state, and more. Each is distinct, teaching enlightenment, perfection, and salvation according to its own methods. Each believes it is the correct path. However, in practice, few common people follow the beliefs of strictly one religion. Instead, they take no chances, not wishing to offend one deity or another. As a result, commoners make offerings, listen to sermons, celebrate holy days, and pray at temples of many different religions. Nor is this considered unusual or incorrect.

The various religions, when compared to those of the west, are extremely tolerant of one another. Several religions will be practiced in the same area, their temples often side by side. It is not unknown for a sect to adopt some of the practices or outward forms of another religion. These adoptions are re-explained according to the beliefs of the religion. Thus minor gods may be adopted and identified as different forms of a deity already worshiped by the religion. The clergy are faithful to their particular religion, not practicing any other. Although they would like the peasants to follow only their teachings and strive for this, they know that the common folk follow many different beliefs at once.

In addition, religions are often divided into sects. The various sects of a religion all have the same overall goal and beliefs, but disagree as to what is the best method to pursue these beliefs. Some may hold to chanting a phrase over and over again, another thinking a different phrase is required, and a third foregoing chanting for breathing and physical exercises. Each believes its methods are the correct way. Often fierce rivalries develop between different sects, leading to feuds and violent clashes. Indeed, sects of the same religion are often more hostile to each other than they are to entirely different religions!

Law and Justice

Most of the lands of Kara-Tur are quite civilized and organized. Law and order is an important part of this civilizing influence and a great deal of effort is devoted to maintaining order and harmony throughout the lands of Kara-Tur. Therefore, regular systems of laws, courts and punishments exist. Although the exact laws and punishments may vary from country to

country, the machinery of justice is remarkably the same throughout Kara-Tur.

The center of the legal system is the law court. These courts are found throughout the land, generally one to every province and major city. The head of the court is the magistrate, who has broad powers. He may be a scholar who earned his post by passing the examinations, a noble appointed to the position by the emperor, the daimyo of the province, a learned sage, or the village headman. His official assistants are the bailiff and the constables. These in turn may hire outcasts as assistants. In addition, the magistrate may have one or more secretaries to assist in his work.

When a case first comes to the attention of the court, it is the responsibility of the bailiff and constables to gather the evidence required. Physical evidence is brought to the court and held until the trial. Witnesses and those involved in the case can be arrested and held by the constables or ordered to appear at the time of the trial. There is no protection from arrest, save the possible displeasure of the magistrate or higher authorities. Obviously, this can make it very difficult to arrest important or powerful people. Once all the evidence and witnesses have been gathered, the trial date is set, usually with little delay.

At the trial, the accused and the accuser are each allowed to state their case. There are no lawyers and the magistrate asks all necessary questions. If the accused or the accuser is reluctant to speak, the magistrate can order the person beaten or tortured to aid their memory. Similar punishments await them if they are out of order. Witnesses are also brought in front of the magistrate for questioning and the magistrate can order force used to extract their testimony. The bailiff oversees the courtroom, maintaining order, producing the witnesses, and administering beatings as necessary.

If the case involves murder, a spellcaster may be summoned to use his spells to speak with the dead person. Such testimony is accepted as fact. Spells may also be used to determine the truth of statements from the various testifiers. After all evidence has been heard and examined, the judge arrives at a decision. In this his secretaries aid him, stating the existing laws and previous cases.

Persons of higher rank, because their responsibilities are greater, often receive special considerations. Actions which are crimes for the commoner are often not if committed by one of a warrior class. Thus, in lands such as Kozakura, a samurai has the right to cut down a commoner he deems to be insulting or truculent without being charged with murder. Likewise, if he receives the proper approvals, he can undertake a vendetta to avenge the death of a family member. On the other hand, these same classes are often punished more severely for actions which are not as criminal for the commoner. Gambling and drunkedness are much more severe crimes for the samurai than for the common people. In these cases, their crime is greater by having broken their trust.

Punishments are fixed by law, but the magistrate has some power to interpret the law and alter the fixed punishment to one of lesser or greater severity. For commoners, typical punishments include execution, branding, loss of the hands, payment of fines, imprisonment, banishment, slavery, the wearing of a heavy yoke, and public announcements of their crimes. For those of the higher classes the punishments include house arrest, banishment, loss of position, and honorable death. For particularly vile crimes (such as treason), the samurai may be forced to undergo public humiliation in the form of execution.

The magistrate hears both civil and criminal cases. However, given the harsh treatment of even the innocent by the courts, most people attempt to settle civil complaints without resorting to the courts. This is often done by having a mediator arrange a settlement between the two parties. This mediator, a priest or village headman, decides the appropriate terms of the settlement. However, it is up to both parties to agree to this. Should this fail, the case may well come before the court.

To discourage crime and treachery, many of the governments of Kara-Tur practice a policy of collective responsibility. Collective responsibility holds the entire family, village, or group responsible for the actions of the criminal, not just the criminal himself. Thus, if a samurai is banished for a crime, his entire family may be banished with him. If a murderer hides in a village, the entire village may be punished for the crime, not just the murderer. Given such severe penalties, people, especially commoners, are loathe to give aid or comfort to a criminal, lest they be held responsible for his actions. While this policy may seem unduly harsh, it has proven to be an effective way of dealing with crime.

Finally, there is the practice of the vendetta, an act officially sanctioned in some lands (such as Kozakura). The vendetta is a required part of the samurai's honor. When a family relation is murdered or slain in a duel, it is

the responsibility of the surviving family members to track down and kill the perpetrator of the crime.

Special rules govern the vendetta. Those engaging in a vendetta cannot be of higher rank than the person slain. Thus, the eldest son of a samurai family cannot undertake a vendetta to avenge a younger brother (since the eldest son is of higher rank). Likewise the direct retainer of a daimyo cannot legally avenge the death of a lesser retainer. Next, the avenger must be released from the service of his lord. This is done by applying to the lord, requesting permission to undertake the vendetta. If the lord deems the cause to be just and does not require the services of the samurai at that time, he releases the samurai from service. When the vendetta is over, the samurai can reenter the service of his lord with no penalties (indeed he may have gained renown and approval for his honorable actions). Finally, upon locating his man, the avenger must receive the approval of the local government to engage in the vendetta. Normally this is given with little question. However, if the person hunted is valuable to or a friend of the local lord, this permission may be denied. Should the avenger act without approval, he can be arrested for murder. However, if all the approvals are given, the avenger can challenge the hunted to a duel to the death at any time. Since everything is legally done, the winner of the duel is not charged with murder. Either side can have any number of seconds to assist him in the duel—it need not be a one-on-one fight.

Manners

The people of Kara-Tur, it is noticed by gajin, are extraordinarily polite as a rule. They often go to meticulous pains to behave in the correct manner. Indeed, among the higher classes, incorrect or poor manners is virtually as great a crime as murder and severe punishments can be levied upon those who knowingly or unknowingly commit some social *faux pas*. Correct manners mark clearly the differences between various social classes and, perhaps more importantly, help prevent the possibility of embarrassing oneself in public. This latter is of great importance, since there is perhaps no greater sin than to be laughed at by others.

The bow is the most obvious expression of manners. It is not just a way of saying "Hello." It measures the respect one has for the person bowed to. Those of lower status bow lower to their superiors than their superiors do to them. Indeed, a high ranking official may barely nod to those under him. The greatest deference one can make is to kowtow—kneel and touch one's head to the floor. This is normally done only in the presence of emperors and extremely powerful lords, but is sometimes necessary when apologizing to or begging forgiveness from another. Except in the presence of a powerful lord, kowtowing is an extreme act, since it represents the debasement and surrender of the person to another.

Manners also extend to what one says to another person. Statements, even when spoken in jest, can be insulting and offensive. Comments about another person's honor, courage, dislikes, fears, family, dress, behavior, friends, and even his possessions can be cause for insult. Insults are seldom taken lightly. Truly generous people might be able to ignore one or two spoken in jest, but even they would surely not be able to abide more. Therefore, to prevent these insults, conversations are often stilted or phrased in extremely polite terms to avoid offence.

It is the great concern over insults to honor and the risk of public ridicule that prompts so much of the politeness. Thus, the DM is allowed to cause player characters to lose honor when they do things that would bring them ridicule or make them look foolish. Player characters cannot be cavalier in their attitude, they must be careful of all they do and say.

Names

In the western world, once a man is given a name, it stays with him for the rest of his life. He may acquire nicknames and aliases, but he can always be identified by his given name. Indeed, the process of changing a name could be a complicated legal matter, since it implies a change of family and identity. However, in the Oriental world, the situation is much different. Throughout the life of an Oriental character, he can expect to use at least two different names, quite often more. Each name would be valid for the person, depending on his age and situation. To further add to the confusion, aliases would also be used when the person wished to keep his identity secret.

The different types of names and their uses are listed below. Players need not have names for all these instances and many names are dropped (such as a childhood name) when a new name is given.

A secret name given at birth which is never revealed, but is suppos-

edly known only to the gods. Superstition holds that learning the secret name of a person gives magical power over that person.

A childhood name given the person at birth that is used in daily life. Childhood names are distinctly different from adult names making it easy to tell if a person has come of age.

An adult name given at coming of age that shows the person is now considered a full adult with all the inherent rights and responsibilities. Once the adult name is given, the childhood name is seldom, if ever, used.

A hereditary family name used in conjunction with the person's personal name. These are by no means universal, generally reserved for the upper classes and nobles. For the lower classes to attach a family name to the personal name is considered insulting and above their station.

A clan or tribe name used to identify the person by the group he belongs to. These are used by barbarian groups where tribal affiliation is extremely important.

A place name that acts in many ways like a hereditary family name. These are common among the common people and identify the village, district, province, or etc. the person is from.

A nickname used for much the same reasons as in the west—to tell two people with the same name apart, as an honor, or to ridicule them.

A substitute name for people of quality, craftsmen, or those working at unseemly or improper occupations. This is the closest name to an alias. However, it does not disguise the identity of the person (everyone knows who he is and what his station is). It only protects the true name of the person from connection with the undesired activity.

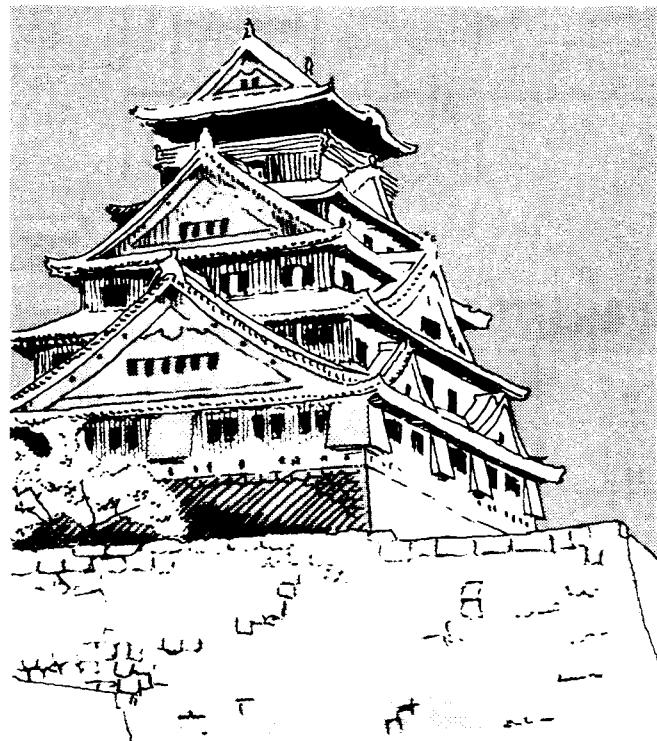
A substitute name chosen by an artist (writer, craftsman, etc.) either because it would be improper to use one's real name since it might have associations to some powerful person or family, or to create a poetic allusion about the artist (a poet choosing a name that is derived from that of a great poet of the past).

A substitute name chosen by an artist, craftsman or warrior that shows his connection to some school or master.

A religious name taken upon entering the ranks of the priesthood. This name shows the person has severed his ties with his past life and become a new person. Religious names normally have some special significance in the religion.

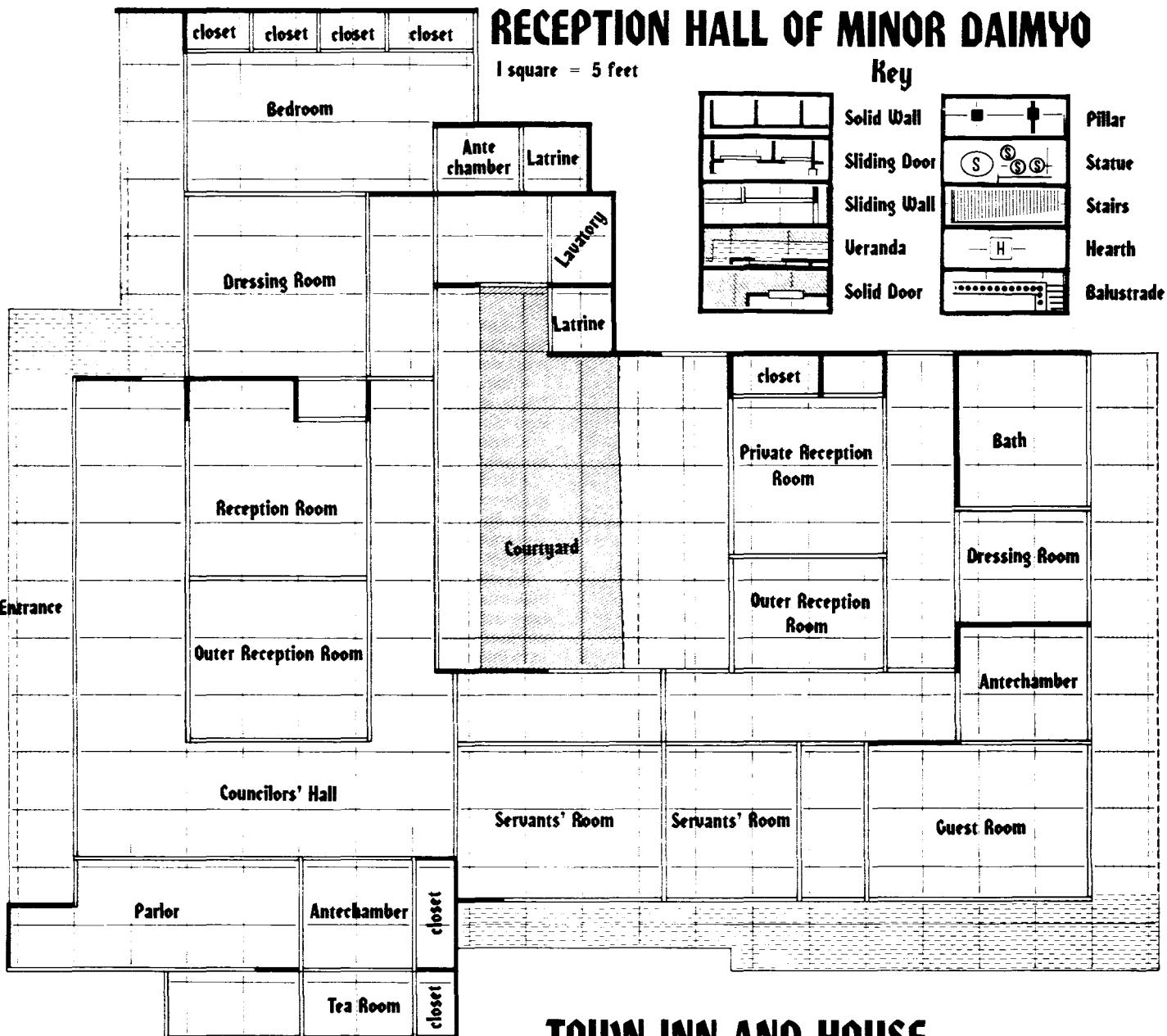
Event names, chosen by the person or given by another, to tell of that person's deeds and exploits. Such names can come and go, depending on the whims and deeds of the person.

A posthumous name, given shortly after burial, to protect and assist the departed person from evil influences.

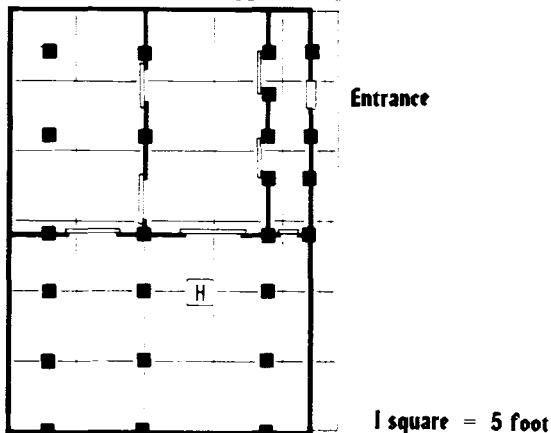


RECEPTION HALL OF MINOR DAIMYO

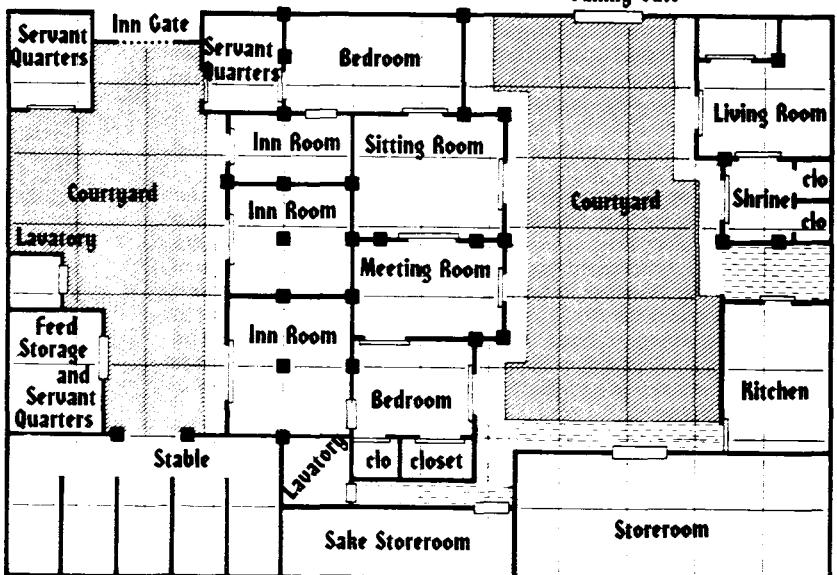
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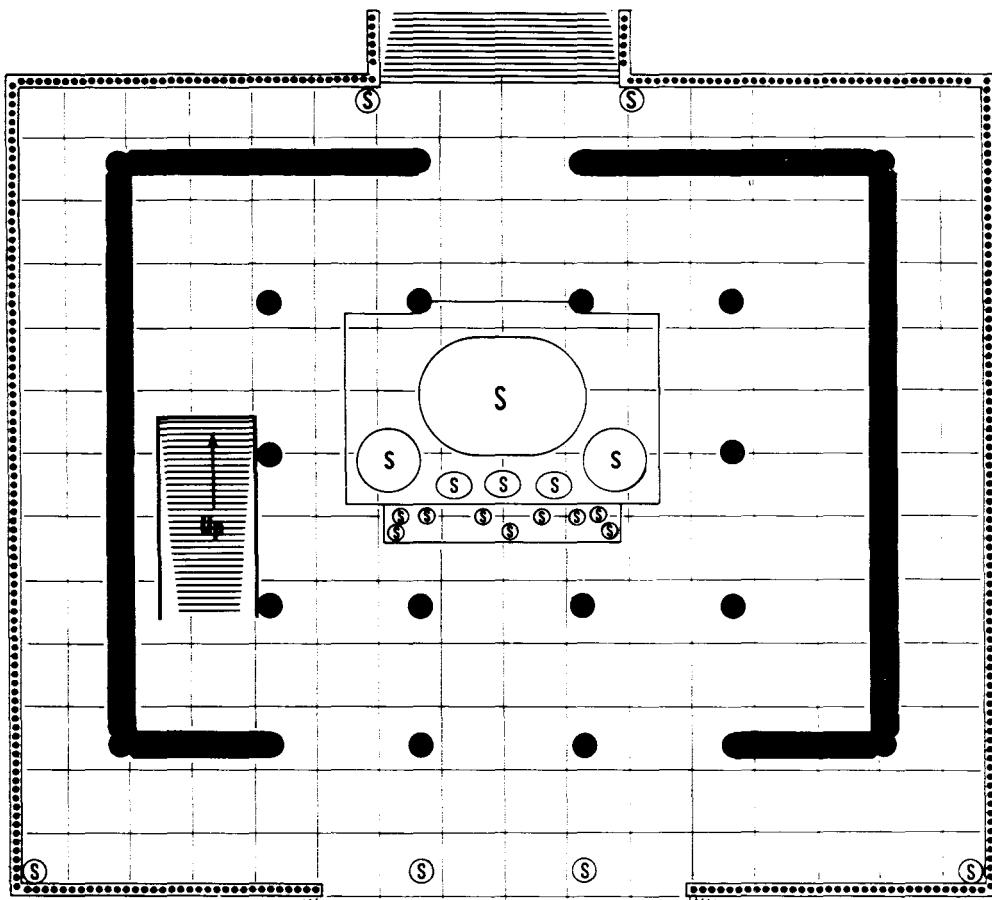
PEASANT MINKA



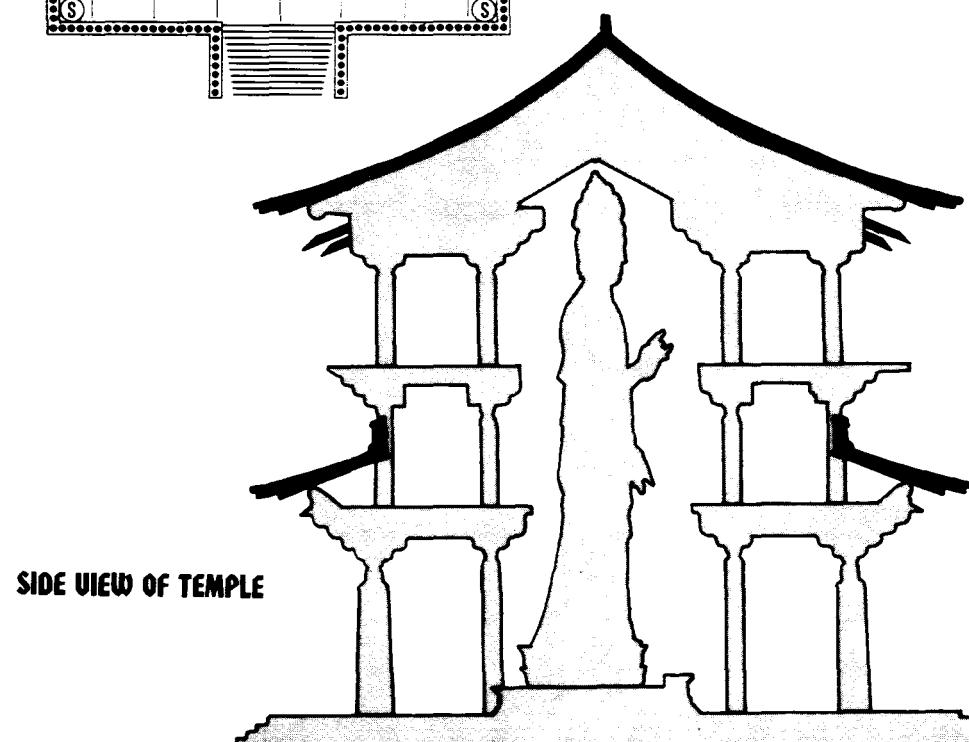
TOWN INN AND HOUSE



TEMPLE MAIN FLOOR AND TERRACES



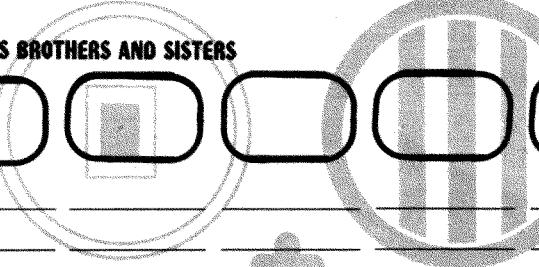
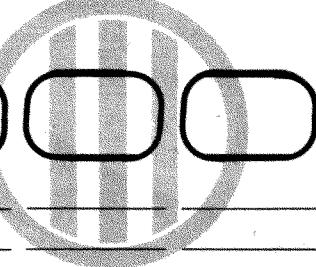
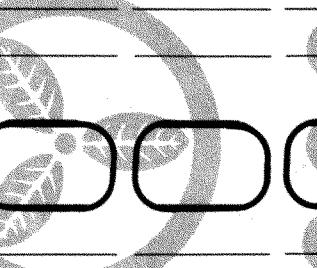
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FAMILY NAME	FAMILY CHART						FAMILY HONOR
HEAD OF FAMILY AND HIS BROTHERS AND SISTERS							
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